טָרַח unused in Kal. Arab. طرح Conj. I. IV. VIII. TO CAST DOWN, TO THROW.

HIPHIL, Job 37:11, אַף־בְּרִי יַטְרִיחַ עָב "also upon he showers (God) *casts down* a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Wolkenbruch). But the Arab. طرح followed by على signifies also, *to cast upon, to place upon* something (compare טֹרַח a load); so that it may be translated, "he *loads* the cloud with a shower." Symm. ἐπιβρίσει.

טֹרַח m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טָרְחָא labour, weariness, טְרַח to be wearied; Æth. ሰርሐ: id.)

טָרִי adj. f. טְרִיָּה *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טָרָה.

טָרַם an unused root, prob. i. q. טָרַף to pluck off; compare صرم *to cut off*. Hence—

טֶרֶם pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) בְּטֶרֶם prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטֶרֶם אֵלֵךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee בְּטֶרֶם תֵּצֵא before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, בְּטֶרֶם לֶדֶת. Ibid. twice pleonast. בְּטֶרֶם לֹא יָבוֹא, comp. the Germ. ehe er nicht kommt. (The usage is similar of the particles טֶרֶם and لَمْ not yet, and אָז then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) מִטֶּרֶם i. q. בְּטֶרֶם properly from the beginning, for *before the beginning*, Hag. 2:15. Compare מִן in the phrase מֵרֵאשִׁית, מִקֶּדֶם Isa. 46:10.

(3) טֶרֶם (in acc.)—(*a*) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(*b*) i. q. בְּטֶרֶם *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

טָרַף fut. יִטְרֹף, once יִטְרַף Gen. 49:27.—(1) TO PLUCK OFF (kindred to טָרָה, טָרַם, comp. Gr. θρύπτω), hence Arab. طرف *to be fresh* (frisch abgebrochen), Heb. טָרָף, טֶרֶף No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, פֶּן־אֶטְרֹף "lest I *tear*" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHIL, *to tear up food*, i. e. to make some one eat, *to feed*, Prov. 30:8. Hence the following words—

טָרָף adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טֶרֶף m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְפָּא, Syr. ܛܰܪܦܳܐ id.)

(2) *an animal torn in pieces, the prey of a wild beast.* Job 4:11; 29:17; 38:39. הַרְרֵי טָרֶף "mountains of *prey*," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

טְרֵפָה f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טַרְפְּלָיֵא Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαῖοι.

י

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the *name* of this letter יוֹד as well as the Heb. יָד signifies *hand* (comp. יוֹם pl. יָמִים from the unused יָם); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is Yod (פ״י), are in Arab. and Æth. פ״ו, as grammarians have shown (see Lehrg. § 105, A), as יָלַד, ولد, ወለደ:

etc. As to the relation of verbs פּי with other roots, especially verbs עֹי and עֹע, see Lehrg. § 112, 2.

יָאַב TO DESIRE, TO LONG, followed by לְ. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܝܐܒ and the quadriliteral ܐܬܝܒ id. Kindred roots are אָבָה, אָוָה).

יָאָה TO BE SEEMLY, BECOMING, i. q. נָאָה, נָאוָה (Ps. 33:1; Prov. 17:7). Impers. followed by לְ *to become* some one. Jer. 10:7, כִּי לְךָ יָאָתָה "for it becometh thee." LXX. ed. Compl. σοὶ γὰρ πρέπει. (Syr. ܝܐܐ, suitable, seemly, followed by ܠ becoming, πρέπον.)

יְאוֹר see יְאֹר a river.

יַאֲזַנְיָה ("whom Jehovah hears"), [*Jaazaniah*], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

יַאֲזַנְיָהוּ (id.)—(1) 2 Ki. 25:23; contr. יְזַנְיָהוּ Jer. 40:8; יְזַנְיָה Jer. 42:1.—(2) Eze. 8:11.

יָאִיר ("whom he (sc. God) enlightens" from אוּר), [*Jair*], pr. n. (Gr. Ἰάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יָאִירִי 2 Sa. 20:26; from No. 2.

I. **יָאַל** prop. וָאַל unused in Kal, TO BE FOOLISH, i. q. אָוַל which see. ["The primary idea appears to be that of perverseness, i. q. עָוַל."]

NIPHAL נוֹאַל *to be foolish*, Nu. 12:11; Jer. 5:4; *to act as a fool*, Isa. 19:13. Jer. 50:36, חֶרֶב אֶל־הַבַּדִּים וְנֹאָלוּ "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. הוֹלֵל Job 12:17; Isa. 44:25).

II. **יָאַל** unused in Kal, kindred to אוּל, אִיל, Arab. آل TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly *to will, to wish*."]

HIPHIL הוֹאִיל *to begin* ["*to wish, to will*," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, וַיּוֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, *to undertake, to endeavour*, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, *to be willing, to be pleased* to do something, Jud. 17:11; 19:6, הוֹאֶל־נָא וְלִין "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσυνδέτως (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of *to will, to wish*, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being *willing to yield* to another, as Job 6:28; 2 Ki. 6:3.]

יְאֹר & **יְאוֹר** masc. A RIVER, an Egyptian word, in the Memphitic dialect ιαρο, in the Sahidic ιερο (see Jablonskii Opuscc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 10R (see Kosegarten, De Scriptura Vett. Ægyptiorum, p. 14). It is used almost exclusively of *the Nile*. Gen. 41:1, seq.; Exod. 1:22; 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural יְאֹרִים *rivers, channels*, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence יְאֹרֵי מִצְרַיִם, יְאֹרֵי מָצוֹר Isa. 7:18; 19:6; 37:25.

יָאַשׁ unused in Kal. Arabic يأس and transp. أيس *to despair, to be cast down in spirit.*

NIPHAL id., followed by מִן *to desist from any person* or *thing*. 1 Sa. 27:1, וְנוֹאַשׁ מִמֶּנִּי שָׁאוּל לְבַקְשֵׁנִי עוֹד "Saul will desist from me to seek me any more." Part. נוֹאָשׁ *void of hope*, Job 6:26. Neutr. *to be without hope, to be in vain*, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. יַאֵשׁ, followed by לִבִּי *to give over to despair* Ecc. 2:20.

יֹאשִׁיָּה (see the following word), [*Josiah*], pr. n. m., Zec. 6:10.

יֹאשִׁיָּהוּ pr. n. ("whom Jehovah heals," from the root אָשָׁה = أسى to heal, and יָהוּ), *Josiah*, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

יְאָתְרַי [*Jeaterai*] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אֶתְנִי.

יָבַב unused in Kal.

PIEL, *to exclaim, to cry out*, Jud 5:28. (Aram. id.; specially used of joyful exclamations; found in the Targums for Hebr. הֵרִיעַ, רִנֵּן, Syr. also to blow a

trumpet, ܩܠܐ ܕܫܝܦܘܪܐ the sound of a trumpet. Arabic يباب id.; especially of a battle-cry or shout; comp. יוֹבֵל.

Hence יוֹבָב pr. n.

יְבוּל m. *produce* of the earth, from the root יָבַל, like תְּבוּאָה produce, from בּוֹא. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, יִגֶל יְבוּל בֵּיתוֹ "the produce of his house shall rejoice," i.e. riches laid up in his house.

יְבוּס (a place trodden down, as a threshing floor, from the root בּוּס), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is יְבוּסִי *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for עִיר הַיְבוּסִי Jud. 19:11); Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like כַּשְׂדִּים for Chaldæa.

יִבְחָר ("whom He (sc. God) chooses"), [*Ibhar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יָבִין ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יָבִישׁ see יָבֵשׁ.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic وبل to flow copiously, to rain, whence وبل, وابل a shower. Answering to this, is German wallen, whence Welle.) Hence יָבָל, יוּבַל, אוּבַל a river, בּוּל for יְבוּל shower, מַבּוּל a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) *to run* as a sore, whence יַבֶּל having a running sore.

(3) poetically *to go, to walk*, like the Germ. wallen, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as wallen, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPHIL הוֹבִיל (Syriac ܐܘܒܠ), causat. of No. 3, poetically for הֵבִיא—

(1) *to lead, to bring*, e.g. persons, Psa. 60:11; 108:11.

(2) *to bear, to carry*, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) *to produce, to bring forth*, as the earth. Hence בּוּל, יְבוּל produce, תֵּבֵל fertile or inhabited earth.

HOPHAL הוּבַל—(1) *to be brought, led*, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) *to be brought, carried*, Isa. 18:7; Hos. 10:6; 12:2; *to be borne*, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

["יָבַל *to rejoice*, an onomatopoetic root, unused: hence יוּבַל, יוֹבֵל II."]

יְבַל Chald. i. q. Hebr.

APHEL הֵיבֵל *to carry*, Ezr. 5:14; 6:5.

יָבָל m.—(1) *river, stream*. יִבְלֵי־מָיִם Isa. 30:25; 44:4. Root יָבַל No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יַבֶּל fem. יַבֶּלֶת adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *papulas habens;* and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic وابلة, *defluxus pilorum*.

יִבְלְעָם (from יִבְלַח and עָם, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, בִּלְעָם.

יָבָם m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יִבֵּם PIEL *to act as the levir*, to perform his duty *to marry the wife of a* deceased *brother*, Deut. loc. cit.; Gen. 38:8.

יְבָמֶת with suff. יְבִמְתּוֹ, יְבִמְתֵּךְ f. *a sister-in-law, a brother's wife*, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יַבְנְאֵל ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יַבְנֶה ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uzziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. Ἰαμνία, 1 Macc. 4:15, and Ἰάμνεια, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. يبنا *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יִבְנְיָה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יִבְנִיָּה (id.), [*Ibnijah*], ibid.

יָבַץ an unused root; Arab. وبص to shine. Hence pr. n. תָּבֵץ.

יַבֹּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called وادى زرقا *Wady Zŭrka*, i. e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromiax (Arab. يرموك). As to the etymology, Jo. Simonis, in Onomast. page 315, is not amiss in deriving יַבֹּק from בָּקַק to empty, by a Chaldaism, for יָבֹק; hence *pouring out, emptying;* Gen. 32:25, this name is however so alluded to as if it were for יֵאָבֵק from the root אָבַק.

יְבֶרֶכְיָהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יִבְשָׂם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

I. **יָבֵשׁ** fut. יִיבַשׁ, pl. יָבְשׁוּ inf. constr. יְבוֹשׁ, יְבֹשֶׁת Gen. 8:7, TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יָבֵשׁ כַּחֶרֶשׂ כֹּחִי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11; Gen. 8:14; Joel 1:20. (Arab. يبس id.) As to its difference from חָרֵב to be dry, see under that word.

PIEL יִבֵּשׁ *to dry, to make dry*, Job 15:30; Prov. 17:22; Nah. 1:4 (where וַיַּבְּשֵׁהוּ is for וַיְיַבְּשֵׁהוּ).

HIPHIL הוֹבִישׁ—(1) *to dry, to make dry*, Josh. 2:10; 4:23.

(2) intransit. *to become dry*, used of plants, fruits, the harvest, Joel 1:10, 12, 17; and metaph. ver. 12 "joy is dried up (i.e. has perished) from the children of men."

II. **יָבֵשׁ** HIPHIL הוֹבִישׁ, with a signification taken from that of בּוֹשׁ—(1) *to put to shame*, 2 Sa. 19:6.

(2) intrans. i. q. בּוֹשׁ in Kal, *to be ashamed, to be put to shame, made to blush*, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2.

(3) *to do shameful things, to act basely*, Hos. 2:7.

יָבֵשׁ adj. fem. יְבֵשָׁה—(1) *dry, dried up*, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(*a*) of a town in Gilead, which also is written יָבִישׁ 1 Sa. 11:1, 3, 5; Jud. 21:8. —(*b*) of a man, 2 Ki. 15:10, 13, 14.

יַבָּשׁ (an intensitive form) i. q. יָבֵשׁ, only in fem יַבָּשָׁה *that which is dry*, das Trockene. בַּיַּבָּשָׁה *on the dry, dry footed*, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for *dry land*, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Psa. 66:6. So in Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23:15 (opp. ἡ θάλασσα), Sir. 37:3; Vorstius, De Hebraismis N. Test. ed. Fischer, cap. 2, § 2.

יַבֶּשֶׁת f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. יַבֶּשְׁתָּא Dan. 2:10.

יִגְאָל ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

יָגַב i. q. נגב TO CUT ["spec."], TO PLOW. Part. pl. יוֹגְבִים *plowmen*, husbandmen, 2 Ki. 25:12 קרי; Jer. 52:16. Hence—

יָגֵב m. pl. יְגֵבִים *a field*, Jer. 39:10.

יָגְבְּהָה with ה parag. יָגְבְּהָה ("lofty"), [*Jogbethah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יִגְדַּלְיָהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. **יָגָה** unused in Kal, TO BE PAINED in mind. TO BE SAD. A kindred root is יָגַע.

PIEL יִגָּה *to grieve, to make sad*. Fut. יַגֶּה for וַיְיַגֶּה Lam. 3:33. Compare יָבֵשׁ Piel.

HIPHIL הוֹגָה *to grieve, to make sad, to afflict*, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נוּגָה (for נוֹגָה), part. *afflicted, grieved*

sad, Lam. 1:4. Zeph. 3:18, נוּגֵי מִמּוֹעֵד "grieved (and excluded) from the holy convocation."

Derivatives, יָגוֹן, תּוּגָה.

II. יָגָה i. q. הָגָה No. II. *to be removed.*

Hiphil הוֹגָה *to remove*, 2 Sa. 20:13. Arab. وجى Conj. IV. id. ["Syr. ܐܘܓܝ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

יָגוֹן m. *grief, sorrow*, Gen. 42:38; 44:31; Ps. 13:3. Root יָגָה No. I.

יָגוּר ("lodging," deriv. of the fut. from גּוּר), [*Jagur*], pr. n. of a town of the tribe of Judah, Josh. 15:21.

יָגִיעַ m. adj. *wearied, exhausted*, Job 3:17. Root יָגַע.

יְגִיעַ (from the root יָגַע) m.—(1) *labour, toil*, especially that which is wearisome, and thus *grief* (Job 39:11). Gen. 31:42, יְגִיעַ כַּפַּי "the labour of my hands."

(2) *product of labour*, hence *work done*, Job 10:3; more often *riches, wealth*. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; especially that which arises from agriculture, Ps 78:46; 128:2. יְגִיעַ כַּפַּיִם Hag. 1:11, id.

יְגִיעָה [def. יְגִעָה], f. *labour, weariness.* Ecc. 12:12.

יָגְלִי ("led into exile"), [*Jogli*], pr. n. m. Nu. 34:22.

יָגַן an unused root. Arab. وجن *to beat abroad, to pound, to press.*

Hence גַּת (for גֶּנֶת, יֶגֶנֶת) a wine-press, like *prelum* (qs. *premulum*) *a premendo.* [This derivative is in Thes. referred to גָּנַן, a preferable arrangement.]

יָגַע fut. יִיגַע—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وجع to be pained, compare יָגָה). Const.—(*a*) absol. Job 9:29, לָמָּה־זֶּה הֶבֶל אִיגָע "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23. —(*b*) followed by בְּ of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23:10; Isa. 40:31. Followed by בְּ of the thing, Psa. 6:7, יָגַעְתִּי בְּאַנְחָתִי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with בְּ of the person, Isa. 43:22, כִּי יָגַעְתָּ בִּי יִשְׂרָאֵל "for thou art wearied of me, O Israel."

Piel, *to weary.* Josh. 7:3; Ecc. 10:15.

Hiphil, הוֹגִיעַ *to weary* some one, *to be wearisome to* some one, followed by an accus. of the person and בְּ of the thing. Isai. 43:23, לֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה "I have not wearied thee with incense" (which I might have demanded). Verse 24, הוֹגַעְתַּנִי בַּעֲוֹנֹתֶיךָ "thou hast wearied me with thy sins." Mal. 2 17.

Derivatives, יָגִיעַ, יְגִיעָה, and the words which immediately follow.

יָגָע m. *fruit of labour, what is earned by labour.* Job 20:18.

יָגֵעַ verbal adj. *one who is wearied, tired, exhausted.* Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, כָּל־הַדְּבָרִים יְגֵעִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[**יְגִעָה** (the form actually occurring) see יְגִיעָה.]

יָגַר an unused root. [Omitted in Thes. and the deriv. placed under יְגַר.] Æth. ወገረ: to cast, to throw, to stone; ወግር: a hill, a heap of stones. Kindred to which is the Heb. אָגַר. Hence—

יְגַר m. Ch. *a hill, a heap of stones.* Gen. 31:47. (Syr. ܝܓܪܐ id.)

יָגֹר 2 pers. יָגֹרְתָּ i. q. גּוּר No. 2, *to fear, to be afraid of*, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and מִפְּנֵי Deu. 9:19; 28:60. (Arab. وجر id.)

יָגֹר part. or verbal adj. *fearing*, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יַד with suff. יָדִי, but יֶדְכֶם, יֶדְכֶן (for יַדְכֶם, יַדְכֶן), dual יָדַיִם const. יְדֵי. Plur. יָדוֹת; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܐܝܕܐ, Arab. يد id., Æth. እድ:). The principal phrases in which the proper signification of *hand* is retained are the following:—

(*a*) יָדִי עִם, אֶת־פ׳ "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(*b*) יָדִי הָיְתָה בְּפ׳ "my hand is upon some one," i. e. against him (Gen. 16:12). I do violence and

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh 2:19. So יַד יְיָ הָיְתָה בְּ used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added לְרָעָה Jud. 2:15. The following expressions are used only in a bad sense, נָתַן יָדוֹ בְּ (of God) Ex. 7:4; and יָצְאָה יַד יְיָ בְּ Ruth 1:13; in a good sense we find, Isa. 25:10, תָּנוּחַ יַד יְיָ בָּהָר הַזֶּה "the hand of Jehovah shall rest on this mountain."

(*c*) In either sense (but more often in a good one) is this phrase used. הָיְתָה יַד יְיָ עַל פּ׳ "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6, כְּיַד יְיָ אֱלֹהָיו עָלָיו "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, יַד אֱלֹהִים הַטּוֹבָה Ezr. 7:9; Neh. 2:8; also there is added לְטוֹבָה Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אָשִׁיבָה יָדִי עָלַיִךְ, but in a bad, Am. 1:8, הֲשִׁיבוֹתִי יָדִי עַל עֶקְרוֹן "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεὶρ Κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλὸς κ. τ. λ.

(*d*) The phrase, *the hand of God is upon* (עַל) any one is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֶל (for עַל) 1 Ki. 18:46. The same is חָזְקָה יַד יְיָ עַל Eze. 3:14 (compare Isa. 8:11) and נָפְלָה יַד יְיָ עַל Eze. 8:1 (compared with Eze. 11:5, where for יַד there is רוּחַ). Thus may be understood Jer. 15:17, מִפְּנֵי יָדְךָ "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(*e*) נָתַן יָד *to give the hand*, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, תְּנוּ יָד לַיהוָה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also belongs the gloss of Arabic Lexicographers, يد security by pledge, rendering subjection, χείρωσις.) Similar is נָתַן יָד תַּחַת פּ׳ to subject oneself to any one, 1 Ch. 29:24.

(*f*) *the hand*, κατ᾽ ἐξοχὴν (הַיָּד) is sometimes used (*a*) of *the hand of God* (like הָרוּחַ for רוּחַ יְיָ, הַשֵּׁם for שֵׁם יְהוָה). So Isa. 8:11, בְּחֶזְקַת הַיָּד for בח׳ יַד יְיָ (comp. letter *d*) and Job 23:2, יָדִי כָּבְדָה for יַד יְהוָה אֲשֶׁר בִּי כָּבְדָה "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter *b*.—(*β*) of *the hand*, i. e. the aid of *man*, *human*, *via* לֹא בְיָד Job 34:20, and בְּאֶפֶס יָד Dan. 8:25, without any human power. Chald. לָא בִידַיִן Dan. 2:34, 45. Compare Lam. 4:6.

(*g*) יָד לְיָד from *hand to hand* (von Hand zu Hand), i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, יָד לְיָד לֹא יִנָּקֶה רָע "through all generations the wicked shall not be unpunished;" 16:5. In Persic a similar phrase is used, دست بدست, Schult. Animadvers. ad Prov. loc. cit., and Syr. ܐܝܕܐ ܠܐܝܕܐ, *one by one*, one after another. To the same usage belongs the Arabic interpretation of يد by succession.

(*h*) יָד לְפֶה *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. دست بر دهان.

(*i*) שׂוּם יָד עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf zusammenschlagen, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָלֵא, נָטָה, נָשָׂא, רָפָה, שָׁלַח, תָּמַךְ, תָּקַע, etc., and the adjectives חָזָק, רָם.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(*aa*) בְּיָדִי (*a*) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to *bring with oneself*. 1 Sa. 14:34, וַיַּגִּשׁוּ כָל־הָעָם אִישׁ שׁוֹרוֹ בְיָדוֹ "and all the people brought each one his ox with him." Jer. 38:10, קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אֲנָשִׁים "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29 Because I possess the things which I bring or carry *with me*, hence it is applied to possession, like אֵת, עִם; Lat. *penes*. Ecc. 5:13, "he begets a son וְאֵין בְּיָדוֹ מְאוּמָה who has nothing" (comp. Germ. etwas in der Hand haben, and Hebr. יָדִי מָצְאָה דָבָר under the word מָצָא). Chald. Ezr. 7:25, "the wisdom of thy God which is in thy hand," i. e. which thou possessest.—(*β*) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence צֹאן יָדוֹ the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 20:2, בְּיַד יְשַׁעְיָהוּ. LXX. πρὸς Ἡσαΐαν, viz. being about to deliver a revelation to him.—(*γ*) *through my hand*, often for *through me*, *by means of me*, Nu. 15:23, "whatsoever God commanded you בְּיַד מֹשֶׁה through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent בְּיַד בְּנָיָהוּ." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i.e. *before me, in my sight*, i.q. לִפְנֵי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χερσίν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i.e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. πρόχειρά ἐστι.) 1 Sa. 21:14, "he feigned himself mad בְּיָדָם in their sight." Job 15:23, "he knows כִּי נָכוֹן בְּיָדוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at hand to him."

(*bb*) בֵּין יָדַיִם *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. בֵּין עֵינַיִם on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(*cc*) כְּיַד *according to the hand*, in the phrase כְּיַד הַמֶּלֶךְ according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately *according to the power of the king;* for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(*dd*) מִיַּד פּ׳ *out of the hand*, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(*ee*) עַל יַד פּ׳, עַל יְדֵי פּ׳—(*a*) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver עַל יְדֵי חֶרֶב into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, תַּחַת יַד, יְדֵי פּ׳ under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(β) עַל יַד (Ezr. 1:8), more often עַל יְדֵי *on* or *at the hands of any one*, i.e. some one *taking* the matter *in hand*, or *under his guidance* (an der Hand jemandes, jemandem zur Hand). 1 Chr. 25:3, עַל יְדֵי אֲבִיהֶם "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, עַל יְדֵי דָוִיד "by the guidance of David;" i. e. as following David, according to the institution of David, Ezra 3:10. Used of things, 2 Chron. 29:27, "the sounding of trumpets began עַל יְדֵי כְּלֵי דָוִיד according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacræ, p. 240. (Arab. على يده, على يديه under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(*ff*) לְיַד see No. 1, let. *g*, and No. 5.

Dual יָדַיִם a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles*.—(*a*) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36:22, 24.—(*b*) *the axles* of a wheel, 1 Ki. 7:32, 33 As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrg. 540. (Arab. يد handle, as of a hand-mill, or of an axe; Syriac plur. ܐܝܕܝܬܐ handles, hinges.) Comp. כַּפּוֹת.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). בְּיָד with force, or power, Isa. 28:2; יַד אֵל the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found יְדֵיהֶם their hands," i. e. have found themselves devoid of strength. (Vice versâ Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, אָזְלַת יָד "help is departed." (So Arab. يد الصبا the power of the east wind, لا يد لك بـ thou hast no power in such a thing, Syr. ܐܝܕܐ ܕܪܗܘܡܝܐ the power of the Romans, Pers. دست power. As to the expression *a long* or *a short hand*, see under the word קָצַר.

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, כָּל־יַד עָמֵל תְּבֹאֶנּוּ "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual יָדַיִם properly both sides, especially in the phrase רְחַב יָדַיִם *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut. 2:37 (Syr. ܠܣܛܪ ܝܕܐ shore). With prepositions, לְיַד 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; בְּעַד יַד 1 Sa. 4:18; אֶל יַד 2 Sa. 14:30; 18:4; עַל יַד Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; עַל יְדֵי Num. 34:3; Jud. 11:26; *by the side of, near* (Syr. ܠܘܬ near). 1 Ch. 6:16, אֲשֶׁר הֶעֱמִיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה "whom David constituted for (by the side of) the singing of the temple;" like the German, er stellte ihn an bey dem Gesange. See farther as to the particle עַל יְדֵי No. 1, *cc*.—Plur. יָדוֹת sides—(*a*) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(*b*) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, אִישׁ עַל יָדוֹ "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, יָד חָזִית "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, לֹא הָיָה בָהֶם יָדַיִם לָנוּס "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. יָדוֹת 2 Ki. 11:7, וּשְׁתֵּי הַיָּדוֹת בָּכֶם "and two parts of you," opposed to the third part. Gen. 47:24, אַרְבַּע הַיָּדוֹת "four parts," opposed to חֲמִישִׁית the fifth part. Neh. 11:1. (Compare פֶּה.) Also in the connection, Dan. 1:20, "and he found them עֶשֶׂר יָדוֹת עַל כָּל־הַחַרְטֻמִּים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. שֵׁם (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house יָד וָשֵׁם a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri Diatribe de Monumentis Punicis (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii ad eadem Animadvers. p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* יָדוֹת Nos. 2, 5, 7.

יַד Ch. emph. יְדָא Daniel 5:5, 24; with suff. יְדָךְ, יְדֵהּ, יְדְהֹם, Ezr. 5:8. Dual יְדַיִן Dan. 2:34, 45, i. q. Heb. יָד *hand*. מִן יַד *from the hand*, i.e. the power after a verb of liberating (compare Heb. מִיַּד), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, *aa*.

יְדָא Ch. i. q. Heb. יָדָה.

Aphel, *to praise* (God). Part. מְהוֹדֵא Dan. 2:23 contr. מוֹדֵא Dan. 6:11.

יִדְאֲלָה ("that which God has shown," for יִדְלָלָה with a Syriac inflexion from ܕܠ to show [So according to Simonis; "or, perhaps from a doubtful root דָּאַל i. q. Arab. دال and دأل to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulon. Josh. 19:15.

יִדְבָּשׁ (perhaps "honied," compare דְּבַשׁ), [*Idbash*], pr. n. m. 1 Ch. 4:3.

I. יָדַד i. q. יָדָה to throw, to cast, as a lot. Pret. pl. יַדּוּ Joel 4:3; Nah. 3:10; Obad. 11.

II. יָדַד [an unused root], i. q. דּוּד *to love*. Arab. وَدّ.

Hence are יָדִיד beloved, יְדִידוּת dearly beloved, and the proper names יְדִידְיָה, מֵידָד, יִדּוֹ [יַדַּי].

[יְדִדוּת (the actually occurring form), see יְדִידוּת.]

יָדָה to throw, to cast, i. q. יָדַד No. I.; kindred is הָדָה. Æth. ወደየ: id. Imp. יְדוּ Jer. 50:14.

Piel, i. q. Kal, *to throw*, as stones. Fut. יַדּוּ for וַיְיַדּוּ Lam. 3:53. Inf. יַדּוֹת Zec. 2:4.

Hiphil הוֹדָה, fut. יוֹדֶה, sometimes יְהוֹדֶה Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess;* perhaps properly, *to show* or *point out* with the hand extended; from the idea of the hand being *cast forth*, i.e. extended (see Kal; comp. שָׁלַח יָד and יָרָה, Kal and Hiphil, to cast, and thence to shew by the extended hand). Arab. ودى Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:13; and followed by עַל (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and לְ of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. הוֹדָה שֵׁם יי *to praise the name of Jehovah*, 1 Ki. 8:33; Ps. 54:8; לְשֵׁם יי id., Ps. 106:47; 122:4.

Hithpael הִתְוַדָּה (Vav being taken in the place of Yod) i. q. Hiphil.

(1) *to confess*, prop. to confess *concerning one's self*, to shew one's self as guilty. Æth. አስተዋደየ: to accuse, to criminate; properly, I believe, *to object, cast against;* (Germ. vorwerfen, from the idea of casting; ውድየት: an accusation, Vorwurf), Dan. 9:4

followed by an acc. of the thing, Levit. 5:5; 16:21; 26:40; עַל of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by לְ 2 Chr. 30:22.

Derived nouns, [יַד], תּוֹדָה, הֻיְּדוֹת, and the proper names יְדוּתוּן, יְדָיָה, יְהוּדָה, and those which are secondarily derived from them, יְהוּדִית, יְהוּדִי, יְהוּד, הִתְיַהֵד [also perhaps דָּת, דָּתָן].

יִדּוֹ (for יָדוֹן, "loving," "given to love"), [*Iddo*], pr.n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

יָדוֹן ("a judge" ["or, 'whom God *has judged*'"]), [*Jadon*], pr. n. m. Neh. 3:7.

יַדּוּעַ ("known"), [*Jaddua*], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יְדוּתוּן, יְדֻתוּן & יְדִיתוּן 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יְדוּת praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination וּן), [*Jeduthun*], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יַדַּי [*Jadau*], pr. n. Ezr. 10:43 קרי.

יְדִיד (from the root יָדַד No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יְדִיד יְהוָֹה beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. יְדִידוֹת charms. Psa. 45:1, שִׁיר יְדִידוֹת "a pleasant song." Others, "a song of loves," i. e. an epithalamium. (Syr. ܚܒܝܒܐ beloved.)

יְדִידָה ("beloved"), [*Jedidah*], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוּת fem. *delight, that which is loved*, Jer. 12:7.

יְדִידְיָה ("the delight ['friend'] of Jehovah"), [*Jedidiah*], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדָיָה ("whom Jehovah has shewn" ["who praises God"]), [*Jedaiah*], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִיעֲאֵל ("known by God"), [*Jediael*], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִיתוּן see יְדוּתוּן.

יִדְלָף ("weeping"), [*Jidlaph*], pr. n. of a son of Nahor, Gen. 22:22.

יָדַע fut. יֵדַע, once יִידַע (see Lehrg. 389), inf. abs. יָדוֹעַ, constr. דַּעַת, obviously corresponding to the Gr. εἴδον, οἶδα, TO SEE; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Weisesein. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh;* Zend. *weedem;* Gr. εἴδω, ἴδω, οἶδα, δαέω; Lat. *video;* Goth. *vitan;* Engl. *weet* [Qu. *to wit*]; Germ. weten, wissen, weise; and so also in the Sclavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לְדֵעָה מַה יֵּעָשֶׂה לוֹ to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, רְאוּ רָאוֹ וְאַל תֵּדָעוּ "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing:* Deut. 34:10, אֲשֶׁר יְדָעוֹ יְיָ פָּנִים אֶל פָּנִים (in the same connection elsewhere רָאָה Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; יָדַע שְׁלוֹם פּ Esth. 2:11, i. q. רְאֵה שְׁלוֹם Gen. 37:14. Sometimes יָדַע *to see, to observe with the eyes*, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלוֹא תֵדְעוּ אִם לֹא תִשְׁמָעוּ "have ye not seen? have ye not heard?" Ver. 28; 44:18, לֹא יָדְעוּ וְלֹא יָבִינוּ "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where יָדַע is applied to the eyes, just as הִשְׂכִּיל to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עִם לְבָב Deut. 8:5. Followed by בְּ of the thing through which any thing is understood, Gen. 15:8, בַּמָּה אֵדַע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. *tu ipse videbis, senties*). Hos. 9:7, יֵדְעוּ יִשְׂרָאֵל "Israel shall see." Job 21:19, יְשַׁלֵּם אֵלָיו וְיֵדָע "(God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah **your God,"** 7:5, 17; 11:7; **Ezek.** 6:7; **Isa.** 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) *to know, to become acquainted with* any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(*a*) of a man; to know a woman, i. e. *to lie* with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. ܝܕܥ, Arab. رأى, عرف, Æth. አእመረ: Greek γιγνώσκω, see Fesselii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. *cognosco*, Justin, v. 2; and thus Italian and French *conoscere*, *connoître*, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(*b*) of a woman, יָדְעָה אִישׁ "to have lain with man," Genesis 19:8; Jud. 11:39; more fully יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר Num. 31:17. Compare Ovid., Heroid., vi. 133, "*turpiter illa virum cognovit adultera virgo.*"

(4) *to know, to be acquainted with* any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. יָדַע בְּשֵׁם to know by name, Ex. 33:12, 17; יָדַע פָּנִים אֶל פָּנִים to know face to face, Deu. 34:10. Part. act. plur. יֹדְעִים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. יָדוּעַ *known*, followed by לְ Deut. 1:13, "men יְדֻעִים לְשִׁבְטֵיכֶם who are known to your tribes," without the dative, verse 15. Isaiah 53:3, יְדוּעַ חֹלִי "known to sickness," i.e. bekannt, vertraut mit Krankheit, for the prose expression יָדוּעַ לְחֳלִי, according to others, *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. ܝܕܝܥܐ known, illustrious.)

(5) *to know, to have a knowledge of* any thing, with an acc. like יָדַע בִּינָה (see בִּינָה), יָדַע דַּעַת to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. בְּ (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; עַל Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לַעֲשׂוֹת רָע that they do evil;" like the Germ. sie glauben nicht übel daran zu thun; by a finite verb, Job 32:22, לֹא יָדַעְתִּי אֲכַנֶּה "I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. כִּי Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know מִי שָׂם who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, אִם לֹא תֵדְעִי לָךְ as in Lat. *si nescis*, wenn du es nicht weißt; לָךְ is here redundant, as Job 5:27. Specially the phrases are to be noticed—(*a*) מִי יוֹדֵעַ "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully מִי יֹדֵעַ אִם Est. 4:14, "who knows whether," i. q. Lat. *nescio an*, *haud scio an*, for *fortasse* (comp. אִם B. 2). As to Pro. 24:22, see No. 6.—(*b*) יָדַע טוֹב וָרָע "to know good and evil;" Gen. 3:5, 22; i.e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence עֵץ הַדַּעַת טוֹב וָרָע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἶδα ἕκαστα, ἐσθλά τε καὶ χέρεια, πάρος δὲ τε νήπιος ἦα.

(6) *to foresee, to expect* any thing. Psa. 35:8, "let destruction come upon him לֹא יֵדָע not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לֹא יָדָעוּ (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them لا يشعرون, not expecting it." Lokm. Fab. 28.) Cant. 6:12, לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי "I knew not," i.e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So מִי יֹדֵעַ who foresees? i. e. no one knows, or foresees, for *suddenly*, *unexpectedly*, Pro. 24:22; parall. פִּתְאֹם.

(7) Often used of the will, *to turn the mind to something, to care for, to see about.* Germ. nach etwas sehen. Gen. 39:6, לֹא יָדַע מְאוּמָה "he took care of none of his things;" Prov. 9:13, 27:23; Job 9:21 (opp. to מָאַס). Job 34:4, נֵדְעָה בֵינֵינוּ מַה־טּוֹב "let us see to it amongst ourselves what is good?" i. e. let us attend to it, investigate. In the other hemistich נִבְחֲרָה. Followed by בְּ Job 35:15, לֹא יָדַע בַּפַּשׁ "he does not regard iniquity." Specially used—(*a*) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by מִן Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Psa. 1:6.—(*b*) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, יֹדְעֵי שְׁמֶךָ "those

who know (regard or worship) thy name." Job 18:21, (אֲשֶׁר) לֹא יָדַע אֵל "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing*, or *wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. יֹדְעִים i. q. חֲכָמִים Job 34:2, Eccles. 9:11. Hence דַּעַת wisdom, or knowledge, which see.

Niphal נוֹדַע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by לְ of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבֶּנָה "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, מְעַקֵּשׁ דְּרָכָיו יִוָּדֵעַ "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אַחֲרֵי הִוָּדְעִי "after I was instructed." Well rendered by Luther, nachdem ich gewitzigt bin.

Piel, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

Pual, part. מְיֻדָּע *known*, with suff. מְיֻדָּעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 כתיב.

Poel יוֹדַע i. q. Piel, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הוֹדַעְתִּי instead of יוֹדַעְתִּי?

Hiphil הוֹדִיעַ (imp. הוֹדַע)—(1) *to cause* some one *to know* something, *to shew* something to some one, —(*a*) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נוֹדִיעָה אֶתְכֶם דָּבָר "we will shew you this thing."—(*b*) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(*c*) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(*d*) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments וַיֹּדַע בָּהֶם אֵת אַנְשֵׁי סֻכּוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דּוּשׁ). LXX. Vulg. ἠλόησεν, *contrivit*, from the Hebrew וַיָּדָשׁ, which seems to me more suitable to the context than the common reading.

Hophal הוּדַע *to be made known*. Lev. 4:23, 28. Part. מוּדַעַת Isa. 12:5 קרי

Hithpael הִתְוַדַּע *to make one's self known*, Gen 45:1; *to reveal one's self*. Nu. 12:6; followed by אֶל.

Derivatives מוֹדָע, מַדּוּעַ, מַדָּע, דַּעַת, דֵּעָה, דֵּעַ, יִדְּעֹנִי, מוֹדַעַת, and the pr. n. יָדָע, יְדַעְיָה, יַדּוּעַ, יְדִיעֲאֵל.

יְדַע Ch. fut. יִנְדַּע Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. יְדִיעַ לֶהֱוֵא לְמַלְכָּא be it known to the king. Ezr. 4:12, 13.

Aphel הוֹדַע fut. יְהוֹדַע part. מְהוֹדַע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16

Derivative מַנְדַּע.

יָדָע ("wise"), [*Jada*], pr. n. m. 1 Ch. 2:28, 32.

יְדַעְיָה ("for whom Jehovah cares"), [*Jedaiah*], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יִדְּעֹנִי m. pl. יִדְּעֹנִים—(1) properly knowing, wise, hence *a prophet, a wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. عالم prop. knowing, a magician, like the Germ. weiser Mann, kluge Frau, used of wizards uttering words to the deluded people.)

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוֹב.

יָהּ *Jah* a word abbreviated from יְהוָֹה *Jehovah*, or rather from the more ancient pronunciation יַהְוֹה or יַהֲוֶה [this rests on the *assumption* that one of these contradictory pronunciations is the more ancient], whence by apocope יָהוּ (as יִשְׁתַּחוּ for יִשְׁתַּחֲוֶה) then by the omission of the unaccented וּ, יָהּ, Lehrg. 157. Either of these forms is used promiscuously at the end of many proper names, as אֵלִיָּהוּ, and אֵלִיָּה, יִרְמְיָהוּ and יִרְמְיָה, יְשַׁעְיָהוּ and יְשַׁעְיָה, the final ה in these compounds being always without Mappik. יָהּ is principally used in certain customary phrases, as הַלְלוּ־יָהּ "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, עָזִּי וְזִמְרָת יָהּ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ שְׁמוֹ "Jah is his name" (comp. בְּ let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as ܫܘܒܚܐ ܠܝܗ glory to Jehovah, Assem. Bibl. Orient. ii. 230; iii. 579.)

יָהַב in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יְהַב, ܝܗܒ, وهب, ወሀበ:) i. q. נָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הַשְׁלֵךְ עַל־יְהוָה יְהָבְךָ "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for אֲשֶׁר יָהַב לְךָ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see נְתַתָּנִי Josh. 15:19; compare Arab. اعطى, ناول, and so وهب, with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take יְהָב in this place as a subst. burden, grief.)

Found besides only in imper. הַב (Prov. 30:15); often with ה parag. הָבָה, f. הָבִי (Ruth 3:15) pl. הָבוּ—(1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, הָבוּ לָכֶם עֵצָה "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, הָבוּ לָכֶם אֲנָשִׁים "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go to*. Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. هب give, grant.)—As to הֵבוּ Hos. 4:18, see Analyt. Ind.

Derivative הַבְהָבִים.

יְהַב (Dan. 3:28) imp. הַב Dan. 5:17; part. act. יָהֵב, pass. יְהִיב, pret. pass. יְהִיבַת ,יְהִיבוּ Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from נְתַן, comp. Syr. ܝܗܒ, fut. ܢܬܠ from ܢܬܠ = נְתַן. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16.

Ithpeal, אִתְיְהֵב fut. יִתְיְהֵב, part. מִתְיְהֵב *to be given, or delivered*, Dan. 4:13; 7:25, etc.

יָהַד a secondary verb, denom. from יְהוּד.

Hithpael, הִתְיַהֵד pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in קָשַׁת from קוּשׁ, and from this again is formed ܩܫܬ; بسمل from بسم الله; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

["So Arab. هاد to become a Jew, from هود for يهود Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thes.]

יַהְדַּי (for יְהוֹדָיָה "whom Jehovah directs," from הָדָה), [*Jahdai*], pr. n. m., 1 Ch. 2:47.

יֵהוּא *Jehu*, pr. n. (perhaps i. q. יְהוֹהוּא ["for יְהִי הוּא"] "Jehovah is He," like יֵשׁוּעַ for יְהוֹשׁוּעַ).—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B.C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

יְהוֹאָחָז masc. ("whom Jehovah holds fast"), [*Jehoahaz*], pr. n.—(1) of a king of Israel 856—840 B. C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled יוֹאָחָז. LXX. Ἰωαχάς.

יְהוֹאָשׁ ("whom Jehovah gave," אָשׁ prob. from אוּשׁ, آس to give), [*Jehoash*], pr. n.—(1) of a king of Judah 877—38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יוֹאָשׁ [*Joash*], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B. C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly יוֹאָשׁ ibid. verse 9. LXX Ἰωάς.

יְהוּד Chald. i. q. יְהוּדָה *the land of Judah, Judæa*. (Arab. يهود, هود collectively the Jews.) Dan. 2:25, בְּנֵי גָלוּתָא דִּי יְהוּד "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

["(2) *Jehud*, a town of the Danites, Joshua 19:45."]

יְהוּדָה (verbal from fut. Hoph. 'praised," comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (בְּנֵי יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. הַר יְהוּדָה the mountain district of Judah; see הַר p. ccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יִשְׂרָאֵל or (especially in the prophets) אֶפְרַיִם. אַדְמַת יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. עִיר יְהוּדָה the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. עִיר דָּוִד 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judæa) יְהוּדָה is fem., Psalm 114:2; where the people (the Jews [or

tribe of Judah]) masc. Isa. 3:8; The same name was borne by—

(2) other more obscure persons—(*a*) Neh. 11:9.—(*b*) Ezr. 3:9; Neh. 12:8.—(*c*) Neh. 12:34.—(*d*) ib. verse 36.

יְהוּדִי pl. יְהוּדִים, sometimes יְהוּדִיִּים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, *a Jew*—(*a*) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(*b*) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עִבְרִי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יְהוּדִיָּה 1 Ch. 4:18.

(2) [*Jehudi*], pr. n. m. Jer. 36:14, 21.

יְהוּדִי Ch. *a Jew*, only occurring in pl. יְהוּדָאִין emphat. יְהוּדָאֵי Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יְהוּדִית f.—(1) f. Gent. n. יְהוּדִי adv. *Jewishly*, *in the Jewish tongue*, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. *Judith*, the wife of Esau, Gen. 26:34.

יְהוָֹה *Jehovah*, pr. name of the supreme God (הָאֱלֹהִים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mosis t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (הַשֵּׁם, שֵׁם הַמְּפֹרָשׁ), they were accustomed to substitute for it אֲדֹנָי, and thus the vowels of the noun אֲדֹנָי are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יְהוָֹה, not יֲהוָֹה); prefixes, however, receive the same points as if they were followed by אֲדֹנָי, thus לַיהוָֹה, בַּיהוָֹה, מֵיְהוָֹה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (אֲדֹנָי): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שְׁימָא (i. q. הַשֵּׁם). Where the text has אדני יהוה, in order that *Adonai* should not be twice repeated, the Jews read אֲדֹנָי אֱלֹהִים, and they write אֲדֹנָי יֱהוִֹה.

As it is thus evident that the word יְהוָֹה does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that יַהֲוֹה is the true pronunciation (according to the analogy of יַעֲקֹב, פַּרְעֹה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ἱστοροῦσι .... τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrob. Sat. i. 18. Hesych. v. Ὀζείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: καλοῦσι δὲ αὐτὸ Σαμαρεῖται ΙΑΒΕ [יַהֲוֶה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יָהוּ) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יַהֲוֶה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יָהוּ and יָהּ. Also those who consider that יְהוָֹה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יְהוֹ and יוֹ, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יְהוָֹה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis*, *Jupiter*, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see מֹשֶׁה, בְּהֵמוֹת).

To this origin, allusion is made Exod. 3:14; אֶהְיֶה אֲשֶׁר אֶהְיֶה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb הָוָה to be, was considered to signify God as *eternal* and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos

12:6, יְהוָֹה זִכְרוֹ "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יְהוָֹה, and by the appellative אֱלֹהִים, הָאֱלֹהִים (ὁ θεός, اللّٰه), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as עַם ,רוּחַ יְהוָֹה ,כֹּה אָמַר יְהוָֹה ,נְאֻם יְהוָֹה, עֶבֶד יְהוָֹה ,יְהוָֹה, etc. The use of the word is to be especially observed in the following cases.

(*a*) יְהוָֹה אֱלֹהִים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יְהוָֹה הָאֱלֹהִים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יְהוָֹה אֱלֹהֵי יִשְׂרָאֵל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יְהוָֹה אֱלֹהֵי אֲבוֹתֶיךָ Deu. 1:21; 6:3; 27:3; יְהוָֹה אֱלֹהֶיךָ, אֱלֹהַי Deu. 1:21. 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(*b*) יְהוָֹה צְבָאוֹת "Jehovah (the God) of the (heavenly) hosts," see צָבָא.

(*c*) אֲדֹנָי יֱהוִֹה (as to the points יֱהוִֹה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(*d*) As to the phrase לִפְנֵי יְהוָֹה see לִפְנֵי, under the word פָּנִים.

יְהוֹזָבָד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוֹזָבָד].

יְהוֹחָנָן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 2 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יְהוֹיָדָע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judæa], 2 Ki 11:4 [also contr. יוֹיָדָע].

יְהוֹיָכִין ("whom Jehovah has established"), *Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יוֹיָכִין Eze. 1:2; יְכָנְיָה Est. 2:6; Jer. 27:20; 28:4; יְכָנְיָהוּ (for יָכִין יָהוּ) Jer. 24:1 כתיב; and כָּנְיָהוּ Jer. 22:24, 28; 37:1.

יְהוֹיָקִים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֶלְיָקִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יְהוֹיָרִיב and **יוֹיָרִיב** m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωαρίβ, 1 Mac. 2:1.

יְהוּכַל (verbal of the fut. Hoph. from יָכֹל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יוּכַל 38:1.

יְהוֹנָדָב & **יוֹנָדָב** masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רֵכָב.—(2) 2 Sa. 13:5, seq.

יְהוֹנָתָן & **יוֹנָתָן** m. ("whom Jehovah gave," Gr. Θεόδωρος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יְהוֹסֵף i. q. יוֹסֵף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוֹסֵף.

יְהוֹעַדָּה ("whom Jehovah adorned"), [*Jehoadah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יַעְרָה.

יְהוֹעַדָּן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (in כתיב יהועדין); 2 Ch. 25:1.

יְהוֹצָדָק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Ezr 3:2, 8; 5:2 [also יוֹצָדָק].

יְהוֹרָם ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly יוֹרָם.

יְהוֹשֶׁבַע ("whose oath is Jehovah," i. e. she who swears by Jehovah, hence worships him, compare אֱלִישֶׁבַע), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written יְהוֹשַׁבְעַת in 2 Ch. 22:11.

יְהוֹשׁוּעַ & יְהוֹשֻׁעַ m. ("whose help [salvation] is Jehovah;" comp. אֱלִישׁוּעַ, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also הוֹשֵׁעַ Num. 13:16 (see also יֵשׁוּעַ).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יֵשׁוּעַ.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. Ἰησοῦς. Vulg. *Josua.*

יְהוֹשָׁפָט ("whom Jehovah judges," i. e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יָהִיר *lofty, swelling, proud* (root יָהַר, which is akin, perhaps, to the noun הַר ["Arab. تيهور a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., אִתְיְהַר to be proud; יְהִירוּת, יוּהֲרָא pride.)

יְהַלֶּלְאֵל ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יַהֲלֹם m. a kind of *hard gem*, so called from the idea of striking (root הָלַם), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with יָשְׁפֵה, which can hardly be doubted to be the jasper. See Braun, De Vestitu Sacerdotum, ii. 13.

יָהַץ an unused root. Arab. وهص, *to trample, to tread down*. Hence—

יַהַץ & יַהְצָה (i. q. وهصة, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהַר see יָהִיר.

יוֹאָב ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יוֹאָח ("whose brother (i. e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יוֹאָחָז see יְהוֹאָחָז.

יוֹאֵל ("to whom Jehovah is God," i. e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, שָׁאוּל; also the name of others.

יוֹאָשׁ [*Joash*], pr. n.—(1) יְהוֹאָשׁ q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יוֹב [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for יָשׁוּב Num. 26:24; 1 Ch. 7:1 קרי.

יוֹבָב (probably i. q. يباب "a desert," properly a crying out, a place where wild beasts cry out; from the root يب, יָבַב), [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the Ἰωβαρῖται, or, according to the conjecture of Salmasius and Bochart, Ἰωβαβῖται (ρ being changed into β). See Bochart, Phaleg. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יוֹבֵל comm. (compare No. 2) an onomatopoetic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet, trumpet signal*, like תְּרוּעָה, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

רָוַח, צָהַל): such in the Phœnicio-Shemitic languages are יָלַל, وَلْوَل, אָלַל, and with the radical Beth יָבַב, أَبَّ; in Greek ὀλολύζειν, ἀλαλάζειν, ἰάλεμος, Lat. *ejulare*, *ululare*, in the German dialects, the Swedish *iolen* (whence the festival of the ancient Scandinavians called *Iulfest*), Dutch *ioelen*, vulg. German jobeln. In all these words the signification of the syllable *jôl*, *jobl*, *jodl*, is that of *jo*, of *crying out*, as in the Germ. juchen, jauchzen, which is no other than to cry out, *io*, juch. Hence—

(1) קֶרֶן הַיֹּבֵל *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. יֹבֵל Exodus 19:13; pl. שׁוֹפְרוֹת יוֹבְלִים Josh. 6:6: with art. שׁוֹפְרוֹת הַיּוֹבְלִים Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the plur. יוֹבְלִים see note), i. e. with which a signal is sounded, Lermtrommeten, plainly the same as שׁוֹפַר תְּרוּעָה Lev. 25:9. Between קֶרֶן הַיֹּבֵל (Lermhorn) and שׁוֹפַר הַיֹּבֵל there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6.—בִּמְשֹׁךְ הַיֹּבֵל Ex. 19:13, and בִּמְשֹׁךְ בְּקֶרֶן הַיֹּבֵל Josh. 6:5, "as soon as a signal is sounded," which is elsewhere תָּקַע בַּשּׁוֹפָרוֹת compare Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate יֹבֵל a ram, and קֶ׳ הַיֹּבֵל a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Apparat. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in שׁוֹפְרוֹת הַיּוֹבְלִים trumpets of soundings, where there might have been expected שׁ׳ הַיֹּבֵל, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(*a*) the most frequent is to put the governing noun only in the pl., as גִּבּוֹר חַיִל, pl. גִּבּוֹרֵי חַיִל; or—(*b*) the noun governed, or in the genitive is also made pl., as גִּבּוֹרֵי חֲיָלִים 1 Chron. 7:5; שָׂרֵי מִסִּים for שָׂרֵי הַמַּס Ex. 1:11; בְּנֵי אֵלִים Ps. 29:2, for בְּנֵי אֵל; or even—(*c*) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in בֵּית אָבוֹת paternal houses, for בָּתֵּי אָב (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter *b*).

(2) שְׁנַת הַיּוֹבֵל Lev. 25:13, 15, 31, 40, and ellipt. יוֹבֵל Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word שָׁנָה Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from *the sound of the trumpets* on the tenth day of the seventh month, by which it was announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. ἔτος ἀφέσεως, ἄφεσις. Luth. (following the Vulgate) Halljahr.

יוּבַל m.—(I) *a river, a moist country*, Jer. 17:8. Root יָבַל No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4:21. Perhaps as an appellative *Jubal* signified *jubilum*, or the *sound* and noise of the trumpet and other instruments, *music*, (kindred with יוֹבֵל), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (Mythologus, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יוֹזָבָד ("whom Jehovah gave"), [*Jozabad*], pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr. 8:33.—(3) Ezr. 10:22.

יוֹזָכָר ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written זָבָד (by a manifest [transcriptural] error).

יוֹחָא (perhaps contracted from יוֹחִיָּה whom Jehovah called back to life, compare מִיכָה for מִיכָיָה), [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יוֹחָנָן ("whom Jehovah bestowed"), pr. n. *Johanan*, see יְהוֹחָנָן. This name in its contracted form was borne by—(1) two of David's officers, 1 Ch. 12:4, 12.—(2) a son of King Josiah, 1 Ch. 3:15, all.

יוֹיָדָע ("whom Jehovah cares for"), [*Jehoiada*, *Joiada*], pr. n.—(1) see יְהוֹיָדָע.—(2) Neh. 3:6; 12:10.

יוֹיָכִין see יְהוֹיָכִין.

יוֹיָקִים ("whom Jehovah sets up"), [*Joiakim*], pr. n. m. Neh. 12:10.

יוֹיָרִיב [*Joiarib*]—(1) see יְהוֹיָרִיב.—(2) Neh. 11:5.

יוֹכֶבֶד ("whose glory is Jehovah"], [*Jochebed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יוּכַל [*Juchal*], see יְהוּכַל.

["**יוֹם** an unused root, apparently signifying *heat*, compare the kindred roots חָמַם, חוּם, יָחַם, حمى; the

ח being by degrees softened into (ה and)י."..."Three roots are thus found with the softer letter יָמַם, יום, יָמָה. Hence יָמִים, יוֹם." Thes.]

יוֹם suff. יוֹמִי, יוֹמְךָ, dual יוֹמַיִם, pl. יָמִים (as if from sing. יָם), constr. יְמֵי m —

(1) *the day.* (Syr. ܝܘܡܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יוֹם and יוֹן or יָוַן appear to have originated by softening the guttural, from the roots יָחַם to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. ومع to be hot (as the day), and Gr. *ἰαίνω*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יוֹם by day, in the day time, i. q. יוֹמָם Ps. 88:2 (see בַּיּוֹם, הַיּוֹם). יוֹם יוֹם Gen. 39:10; Ex. 16:5; יוֹם וָיוֹם Est. 3:4 (more fully בְּכָל־יוֹם וָיוֹם ibid. 2:11). יוֹם בְּיוֹם (properly Tag an Tag, see בְּ letter B, No. 1); Neh. 8:18; כְּיוֹם בְּיוֹם 1 Sa. 18:10; לְיוֹם בְּיוֹם 2 Ch. 24:11, *daily.*

The day of any one is specially—(*a*) in a good sense, *the festival day of any one.* Hos. 7:5, יוֹם מַלְכֵּנוּ "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יְמֵי הַבְּעָלִים "the festival days of idols"; 2:2, יוֹם יִזְרְעֶאל "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(*b*) in a bad sense, *a fatal day, the day* of one's *destruction.* Obad. 12, יוֹם אָחִיךָ "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יוֹמוֹ) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic دهر times, sc. unfortunate). Hence—(*c*) day of battle and slaughter. Isa. 9:3, יוֹם מִדְיָן "the day of the defeat of Midian." Comp. "dies Alliensis, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(*d*) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time,* like *ἡμέρα*, a day. See the phrases הַיּוֹם, בַּיּוֹם, כַּיּוֹם etc., under the letters *a. b. d. e. f. g.* More frequently in Pl. יָמִים No. 2.

With the article and prepositions prefixed—(*a*) הַיּוֹם *in this day, to-day,* Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to הַלַּיְלָה), Neh. 4:16; Hos. 4:5, i. q. יוֹמָם; *at this time,* Deu. 1:39; 1 Sam. 12:17; 14:33; also, *at that time, then,* 1 Sam. 1:4; 14:1; 2 Ki. 4:8; Job 1:6 (where the common rendering is, *on a certain day, at some time,* i. q. يوما, the force of the article being neglected).

(*b*) בַּיּוֹם followed by inf. *in the day in which,* as Gen. 2:17, בְּיוֹם אֲכָלְךָ "in the day in which thou eatest;" Lev. 7:36; *at that time in which,* i. e. *when.* Gen. 2:4, בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמָיִם "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(*c*) בַּיּוֹם *by day, in the day time,* Jer. 36:30; "in this very day," i. e. *at once, presently,* Pro. 12:16; Neh. 3:34; *in that day,* i. e. *lately,* Jud. 13:10.

(*d*) כַּיּוֹם *in this day, at this time, now,* Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that,* 1 Sam. 2:16; 1 Ki. 22:5. Often also כַּיּוֹם הַזֶּה *at this time, now,* 1 Sa. 22:8, 13; *at that time, then,* of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(*e*) כְּהַיּוֹם i. e. *to day,* 1 Sa. 9:13; Neh. 5:11 (immediately); כְּהַיּוֹם הַזֶּה *at this time, now,* Ezr. 9:7, 15; Neh. 9:10; *at that time, then,* Gen. 39:11, also *as at this time* (when כְּ has the power of comparison), Deu. 6:24; Jer. 44:22.

(*f*) מִיּוֹם *from the time when*— Ex. 10:6; Deu. 9:24.

(*g*) כָּל־הַיּוֹם—(*α*) *in all days,* every day, *daily,* Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לַבְּקָרִים every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes *καθʼ ἑκάστην ἡμέραν*).—(*β*) *all the day,* Isa. 62:6 (parall. כָּל־הַלַּיְלָה). Psa. 32:3; 35:28; 37:26; 38:7, 13. LXX. *ὅλην τὴν ἡμέραν.*—(*γ*) *in all time, perpetually* (allezeit, immerdar). Ps. 52:3, חֶסֶד אֵל כָּל־הַיּוֹם "the mercy of God (is exercised) continually." Pro. 21:26. כָּל־הַיּוֹם הִתְאַוָּה תַאֲוָה "(the wicked man) covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, אֵשׁ יֹקֶדֶת כָּל־הַיּוֹם "a fire continually burning." There is often added תָּמִיד Isa. 51:13; 52:5; Psa. 72:15. In the same sense there is frequently used in prose כָּל־הַיָּמִים which see; the expression now under consideration is peculiar to poetry.

Dual יוֹמַיִם *two days,* Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, מִיֹּמַיִם בַּיּוֹם הַשְּׁלִישִׁי "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural יָמִים (as if from the singular יָם), in the Chaldee form יָמִין Dan. 12:13; constr. יְמֵי, poetically יְמוֹת Deut. 32:7; Psa. 90:15 (compare Aram. יוֹמַת,

ܝܘܡܬܐ).—(1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחָדִים some days, i. e. *some time*, for *a while*, Gen. 27:44. יָמִים put absolutely has the same power as Arab. أَيَّامًا some days, some while, Syr. ܒܬܪ ܝܘܡܬܐ after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיִּהְיוּ יָמִים בְּמִשְׁמָר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יֹמַיִם אוֹ חֹדֶשׁ אוֹ יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me זֶה יָמִים אוֹ זֶה שָׁנִים now for several (or many) days, or rather years." מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִקֵּץ יָמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion;* the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יְמֵי שְׁנֵי חַיֶּיךָ "the time (period) of the years of thy life." בִּימֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; בִּימֵי דָוִד, שְׁלֹמֹה 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i. e. during the reign of David, of Solomon. (Arab. فى ايام الملك فلان during the reign of king N.N.). Exod. 2:11, "it came to pass בַּיָּמִים הָהֵם at that time." כָּל־הַיָּמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(*a*) specially it is *the time of life, life time.* בָּא בַּיָּמִים advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יְדַבֵּרוּ "let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i. e. let the old speak. כָּל־הַיָּמִים through all the time of life, Gen. 43:9; 44:32. מִיָּמֶיךָ since thy days, i. e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הֶאֱרִיךְ יָמָיו to live long, to be long-lived, see אָרַךְ. Metaph. כָּל־יְמֵי הָאָרֶץ all the time of the earth, as long as the earth lasts. Gen. 8:22.—(*b*) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנָתַיִם יָמִים two years of time, zwey Jahre Zeit, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, zwey Thaler Geld), חֹדֶשׁ יָמִים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; יֶרַח יָמִים Deu. 21:13; 2 Ki. 15:13; שְׁלֹשָׁה שָׁבֻעִים יָמִים Dan. 10:2, 3. See as to this idiom, Lehrg. p. 667. (Similarly in Arab there is added زمان *time*, and in Æthiopic መዋዕል: days, just as in Hebrew, see Ascensio Jesaiæ ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to *a certain space of time*, namely *a year*, as in Syr. and Chaldee ܥܕܢܐ, עִדָּן signifies both *time* and *a year;* and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see כִּבְרָה). [Compare the English word *pound* from *pondus.*] Lev. 25:29; Jud. 17:10. זֶבַח הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִימָה yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה בְשָׁנָה verse 7); 2:19. For יָמִים עַל־שָׁנָה Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל־שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as פָּנִים plur. Gesichter). 2 Ch. 21:19, כְּעֵת צֵאת הַקֵּץ לְיָמִים שְׁנַיִם "at the end of two years." The interpretation of Amos 4:4 is doubtful, לִשְׁלֹשֶׁת יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יוֹם m. Ch. i. q. Heb. *a day.* יוֹם בְּיוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(*a*) יוֹמִין const. יוֹמֵי, emphat. יוֹמַיָּא;—(*b*) const. יוֹמָת Ezr. 4:19 and —(*c*) as in Hebrew, const. יְמֵי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, עַתִּיק יוֹמַיָּא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days;* it is not a reverential manner of speaking to use words as if God had grown old.]

יוֹמָם adv. (from יוֹם and the adverbial termination ־ָם)—(1) *by day.* יוֹמָם וָלַיְלָה by day and by night, i. e. continually, Lev. 8:35; Num. 9:21. Like substantives—(*a*) it receives prepositions. בְּיוֹמָם Neh. 9:19, and—(*b*) it is put in the genit. צָרֵי יוֹמָם daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. ܝܘܡܡܐ *a day*, ܒܝܘܡܡܐ daily.)

יָוַן an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, *being in a ferment*, whence יָוֵן clay and יַיִן wine, just like חֹמֶר mire, clay, and חֶמֶר wine, from חָמַר to boil up, to ferment. Cognate roots have been given under יוֹם.

יָוָן [*Javan*], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to *the whole of Greece*

this has been expressly remarked by Greek writers themselves (Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܝܘܢ Greece; Arab. يونانى a Greek.) The patron. is יְוָנִי. Hence בְּנֵי הַיְּוָנִים sons of the Greeks, υἷες Ἀχαιῶν. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare يوان, يون *Jawan*, a city of Yemen, Kamûs.

יָוֵן m. const. יְוֵן *mire, clay*. Psalm 69:3; 40:3, טִיט הַיָּוֵן *mire of clay*, comp. Dan. 2:41. Root יָוַן.

יוֹנָדָב see יְהוֹנָדָב.

יוֹנָה f. pl. יוֹנִים—(1) *a dove*, Genesis 8:8, seq. יוֹנָתִי my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, עֵינַיִךְ יוֹנִים "thy eyes (are) doves," i. e. like to doves' eyes. Cant. 4:1. בְּנֵי יוֹנָה young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis *ardore* quæ in proverbium abiit ita dictam censeo."] Some derive it from وني, to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another יוֹנָה see under יָנָה.

יְוָנִי see יָוָן No. 1.

יוֹנֵק m. Isa. 53:2, and **יוֹנֶקֶת** f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *μόσχος*, and *pullulare* is used of plants.

יוֹנָתָן [*Jonathan*],—(1) see יְהוֹנָתָן.—(2) others bore this name only in its contracted form.—(*a*) 1 Ch. 2:32.—(*b*) Jer. 40:8 all.

יוֹסֵף m. *Joseph*, pr. n.—(1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50.—Gen. 30:23, 24, allusion is made to a double etymology, as though it were—(*a*) = יֶאֱסֹף *he takes away*, and—(*b*) fut. Hiph. apoc. from יָסַף *he shall add*, which latter is confirmed by the Chaldaic form יְהוֹסֵף Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name יוֹסֵף and בֵּית יוֹסֵף is used—(*a*) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35; also the same בְּנֵי יוֹסֵף Jos. 14:4.—(*b*) poet. of the Ephraimite kingdom, i. q. אֶפְרַיִם No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6.—(*c*) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men—(*a*) 1 Ch. 25:2, 9.—(*b*) Neh. 12:14.—(*c*) Ezr. 10:42.

יוֹסִפְיָה ("whom Jehovah will increase"), [*Josiphiah*], pr. n. m. Ezr. 8:10.

יוֹעֵאלָה (perhaps for יוֹעֵלָה "he helps" ["perhaps for יוֹעֶלְיָה Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

יוֹעֵד ("for whom Jehovah is witness"), [*Joed*] pr. n. m. Neh. 11:7.

יוֹעֶזֶר ("whose help is Jehovah"), [*Joezer*], pr. n. m. 1 Ch. 12:6.

יוֹעָשׁ [*Joash*] (i. q. יוֹאָשׁ), pr. n. m. 1 Ch. 7:8.—(2) 27:28.

יוֹצָדָק see יְהוֹצָדָק.

יוֹצֵר—(1) *a potter*, see יָצַר.—(2) Zec. 11:13, יוֹצֵר (perhaps יוֹצֵר), i. q. אוֹצָר *treasury* of the temple; formed by a change of letters according to the Aramæan pronunciation (as in יֵשׁ, אִישׁ, אִיתַי). The true interpretation was seen by the copyists, and also partially expressed; some having written בית יצר, and others אל אוצר. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place: the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test.!]

יוֹקִים (contr. from יוֹיָקִים), [*Jokim*], pr. n. m. 1 Ch. 4:22.

["**יוֹרָה** [*Jorah*], pr. n. m. Ezr. 2:18."]

יוֹרֶה m.—(1) part. act. Kal of the root יָרָה, pr. *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see חָרִיף. [This should be יוֹרָה; see above.]

יוֹרַי (for יוֹרָיָה "whom Jehovah teaches"), [*Jorai*], pr. n. m. 1 Ch. 5:13.

יוֹרָם ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is הֲדוֹרָם.

יוּשַׁב חֶסֶד ("whose love is returned") [*Jushab-hesed*], pr. n. m. 1 Chr. 3:20.

יוֹשִׁבְיָה ("to whom Jehovah gives a dwelling"), [*Josibiah*], pr. n. m. 1 Ch. 4:35.

יוֹשָׁה [*Joshah*], pr. n. m. 1 Ch. 4:34.

יוֹשַׁוְיָה ("whom Jehovah raises up"), see the root יָשָׁה ["for יוֹשִׁבְיָה"], [*Joshabiah*], pr. n. m. 1 Ch. 11:46.

יוֹתָם ("Jehovah is upright"), [*Jotham*], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7.—(2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יוֹתֵר & **יֹתֵר**—(1) pr. part of the root יָתַר: *remainder*, hence *gain, emolument*. Ecc. 6:8.

(2) Adv.—(*a*) *more, farther*. (Chald. and Rabb. יוֹתֵר ["Syr. ܝܬܝܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12.—(*b*) *too much, over*. Eccl. 7:16.—(*c*) *besides*, like יֶתֶר Esther 6:6; יוֹתֵר מִמֶּנִּי *besides me*. יוֹתֵר שֶׁ conj. *inasmuch as*. Ecc. 12:9; וְיוֹתֵר שֶׁהָיָה קֹהֶלֶת חָכָם "and inasmuch as Koheleth was wise."

יוֹתֶרֶת [only found defect. יֹתֶרֶת], f. of the preceding word, *that which is redundant, hanging over*, specially הַיֹּתֶרֶת עַל־הַכָּבֵד Ex. 29:13; Lev. 3:4; יֹתֶרֶת הַכָּבֵד Ex. 29:22 and יֹתֶרֶת מִן הַכָּבֵד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it. LXX. λοβὸς τοῦ ἥπατος, Saad. زيادة id. and of the same origin as the Hebr. from زاد i. q. יָתַר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. *reticulum hepatis*; according to which, some later writers understand *omentum minus hepatico-gastricum*; but this could hardly have been used in sacrifice, as being devoid of fat.

יָזָה an unused root. Arab. وزى to gather selves together. Hence—

יְזִיאֵל ("the assembly of God"), [*Jeziel*], pr. n. m. 1 Ch. 12:3.

יִזִּיָּה (contracted from יַזֶּה and יָהּ, "who exults because of Jehovah," ["whom Jehovah *sprinkles*, expiates"], see the root נָזָה), [*Jeziah*], pr. n. m. Ezr. 10:25.

יָזִיז ("whom God moves," "to whom God gives life and motion"), [*Jaziz*], pr. n. m. 1 Ch. 27:31.

יִזְלִיאָה ["whom God draws out," i.e. "will preserve," *Jezliah*], pr. n. m. 1 Ch. 8:18, from the unused root זָלָא.

יִזְרָח with art. 1 Chr. 27:8, [*Izrahite*], stands for אֶזְרָחִי.

יִזְרַחְיָה ("whom Jehovah brought to light," see the root זָרַח, No. 2), [*Izrahiah*], pr. n. m.—(1) 1 Ch. 7:3, see זְרַחְיָה.—(2) Neh. 12:42.

יָזַם a fictitious root, which some have adopted on account of the form יָזְמוּ Gen. 11:6, which is from the root זָמַם, which see.

יָזַן an uncertain root, see זון Hophal. [In Thes. Pu. part. is given under this word; see זון]

יְזַנְיָה see יַאֲזַנְיָה.

יָזַע an unused root, Arab. وذع *to flow, to run* (as water), Amhar. ወዘ: for ወዝወ: to sweat. Hence—

יֶזַע m. *sweat*, i. q. זֵעָה, ἅπαξ λεγόμ. Eze. 44:18.

יִזְרְעֵאל & **יִזְרְעֶאל** ("that which God planted"), pr. n. [*Jezreel*].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence דְּמֵי יִזְרְעֶאל Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley עֵמֶק יִזְרְעֶאל Jos. 17:16; Jud. 6:33 (afterwards called Ἐσδρήλωμ, now مرج ابن عامر, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יוֹם יִזְרְעֶאל Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of *Jezreel* (1:4), and he afterwards with his brother *Lo-Ammi* and his sister *Lo-Ruhamah* (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i. e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; וּזְרַעְתִּיהָ בָּאָרֶץ "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרְעֶאל in this passage is construed as fem being taken collectively, so Ephraim, Isa. 17:10, 11 etc. [In this passage, the force of my people, and not

my people, must also be remembered.]—The Gentile noun is יִזְרְעֵאלִי 1 Ki. 21:1, f. יִזְרְעֵאלִית ,יִזְרְעֵלִית 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(*a*) of a son of Hosea; comp. No. 1, Hos. 1:4.—(*b*) 1 Ch. 4:3.

["יְחֻבָּה ('hidden,' i.e. 'protected,' verbal of Pual), [*Jehubbah*], pr. n. of a man, 1 Chron. 7:34. Root חָבָה."]

יָחַד fut. יֵחַד (cogn. אֶחָד ,אָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by בְּ Gen. 49:6; followed by אֵת (אֶת) Isa. 14:20. (Arab. وحد and وَحِدَ.)

PIEL, *to unite, to join together*, Ps. 86:11. Hence יָחִיד and—

יַחַד m.—(1) *union, junction*, 1 Ch. 12:17.—(2) elsewhere adv.—(*a*) *together*, in one place, 1 Sa. 11:11; 17:10; *at once*, 2 Sa. 21:9; כֹּל יַחַד all together, all at once; Job 34:15, כָּל־בָּשָׂר יַחַד "all are alike flesh," i.e. mortal; Isa 22:3, and then without כֹּל id.; Job 3:18; 24:4; 38:7, בְּרָן־יַחַד כּוֹכְבֵי בֹקֶר "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10, יַחַד עָלַי יִתְמַלָּאוּן "they have together (i e. all) assembled against me," 17:16; 19:12. With a negative particle, *no one*, Hos. 11:7.—(*b*) *wholly, altogether*, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יַחְדָּו ,יַחְדָּיו, prop. *those joined together, they together*, like כֻּלּוֹ.—(1) *together*, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) *together* at one time, Ps. 4:9.

(3) with the addition of כֹּל *all together, all at once*, Ps. 14:3; 1 Ch. 10:6; also without כֹּל Job 24:17.

(4) i. q. *mutually, with one another*, e.g. נִצּוּ יַחְדָּו they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יַחְדּוֹ (for יַחְדּוֹן "united," ["his union"]), [*Jahdo*], pr. n. m. 1 Ch. 5:14.

יַחְדִּיאֵל ("whom God makes glad," from the root חָדָה), [*Jahdiel*], pr. n. m. 1 Ch. 5:24.

יֶחְדְּיָהוּ ("whom Jehovah makes glad"), [from the root חָדָה]), [*Jedeiah*], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יְחַוְאֵל ("whom God preserves alive," for יְחַוֶּה אֵל, from חָוָה No. 2 = חָיָה), [*Jehiel*], pr. n. m 2 Ch. 29:14.

יַחֲזִיאֵל ("who looks to God" ["whom God watches over"]), [*Jahaziel, Jahziel*], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יַחְזְיָה ("who looks to Jehovah," ["whom Jehovah watches over"]), [*Jahaziah*], pr. n. m. Ezr. 10:15.

יְחֶזְקֵאל (for יְחַזְקֵאל ,יְחַזֵּק אֵל, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like אֲכֶלְךָ Ex. 33:3, for אֲכַלְּךָ), [*Ezekiel, Jehezekel*], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. *Ezechiel* [which has been adopted in the English version] (compare חִזְקִיָּה, יְחִזְקִיָּה Ἐζεχίας, Ezechias), Luther has imitated the Greek, Hesekiel.

יְחִזְקִיָּה m. i. q. חִזְקִיָּה, which see.

יְחִזְקִיָּהוּ [*Hezekiah*], pr. n. m. 2 Ch. 28:12

יַחְזֵרָה ("whom God brings back," fut. Hiph. parag. from Ch. חֲזַר to return), [*Jahzerah*], pr. n. m. 1 Ch. 9:12. I should prefer to read יַחְזְיָה.

יְחִיאֵל (probably for יְחַיֶּה אֵל "whom God preserves alive," ["'God liveth,' according to Simonis"]), [*Jehiel*], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יְחִיאֵלִי 1 Chron. 26:21, 22.

יָחִיד m. יְחִידָה f. (from יָחַד).—(1) *only*, especially *only begotten, only child*, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יְחִידָה Jud. 11:34.

(2) *solitary;* hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יְחִידָה *only one*, hence that which is most dear, that which cannot be replaced, poet. for *life*, Ps. 22:21; 35:17; [does not this pervert both the passages ?] comp. כָּבוֹד.

["יְחִיָּה ('Jehovah lives'), [*Jehiah*], pr. n. m 1 Ch. 15:24."]

יָחִיל m. *expecting, waiting, hoping*, Lam. 3:26 Root יָחַל.

יָחַל unused in Kal, i. q. חול No. 7, TO REMAIN, TO DELAY. Compare חול No. 7.

PIEL יִחֵל.—(1) causat. *to cause to hope* for something; followed by עַל Ps. 119:49; by a gerund, Eze. 13:6.

(2) *to expect, to hope, to wait*, absol. Job 6:11; 13:15; 14:14; 29:21; followed by לְ of the person or thing expected, Job 29:23; 30:26; followed by אֶל Isa. 51:5; Ps. 130:7; 131:3. There often occur יִחֵל לַיהוָה, לֵאלֹהִים, אֶל יְיָ Ps. 31:25; 33:22; 69:4; Ps. 130:7; 131:3.

HIPHIL הוֹחִיל i. q. Piel, *to expect, to wait for*, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by לְ Job 32:11; followed by לַיהוָה [it should have been said לֵאלֹהִים], Ps. 42:6.

NIPHAL נוֹחַל, fut. יִיָּחֵל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5. Derived nouns, יָחִיל, תּוֹחֶלֶת [and in Thes. the following pr. n.].

יַחְלְאֵל (for יַחֲלָה אֵל "whom God has made sick" ["hoping in God"], [*Jahleel*], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יַחְלְאֵלִי Nu. 26:26.

יָחַם unused in pret. (in which tense there is used the form חַם from חָמַם, compare טוֹב fut. יִיטַב, רַע fut. יֵרַע), fut. יֵחַם 1 Ki. 1:1, and יֵחַם (see the note), Deu. 19:6; Eze. 24:11; plur. יֵחָמוּ for יֶחֱמוּ Genesis 30:39; 3 plural masc. יֵחַמְנָה (in the Chaldee and Arabic form for the common תֵּחַמְנָה, see Lehrgeb. p. 276) i. q. חָמַם *to be hot* (Arabic وحم to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence *to conceive* (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חָמַם.] Impers. יֵחַם לוֹ Ecc. 4:11; and יֵחַם לוֹ 1 Ki. 1:1, to become hot. [See חָמַם.]

Note. Above at חָמַם I have followed the common arrangement, and referred the forms יֵחַם, יֵחַם to the root יָחַם; however, let grammarians inquire, whether they should not all be referred to חָמַם; compare the form יֵחַמּוּ Hosea 7:7.

PIEL יִחֵם 1. יִחַם *to be warm*, with sexual desire, as cattle; *to have sexual intercourse*, Gen. 30:41; 31:10. Hence *to conceive*, used also of a woman. Psalm 51:7, וּבְחֵטְא יֶחֱמַתְנִי אִמִּי "and in sin did my mother conceive me." יֶחֱמַתְנִי for יִחֲמַתְנִי as אַחֲרוּ for אֵחֲרוּ, אֵחֲרוּ Jud. 5:28.

Hence חֵמָה for יֶחְמָה.

יַחְמוּר Deut. 14:5; 1 Ki. 5:3. Arabic يحمور a kind of deer, of a reddish colour (see the root חָמַר No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i p. 30, seq.

יַחְמַי (for יַחְמְיָה "whom Jehovah guards"), [*Jahmai*], pr. n. m. 1 Ch. 7:2.

יָחַף an unused root, *to be barefoot*. (Arab. حفى id., Syr. ܚܦܝܐ unshod, ܐܬܚܦܝ to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חָפַף No. II. Hence حفى is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יָחֵף m. *unshod, barefoot*, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יַחְצְאֵל ("whom God allots"), [*Jahzeel*], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יַחֲצִיאֵל. Gent. noun יַחְצְאֵלִי Nu. 26:48.

יָחַר i. q. אָחַר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כתיב ויחר (read וַיְּיַחֵר) קרי, יוֹחֵר is Hiph. in a Chaldee form from the root אָחַר.

[**יָחַשׂ** an unused root; see the following word.]

יַחַשׂ m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, סֵפֶר הַיַּחַשׂ *pedigree, genealogy* (Chald. יְחַס is used in the Targums for Heb. מִשְׁפָּחָה and תּוֹלְדוֹת. Simonis also compares نحاس nature, origin; but this word properly signifies *brass*, i. q. נְחֹשֶׁת and the phrase كريم النحاس of a liberal and generous disposition, is figurative, and properly signifies *of fine brass*). Hence there is formed a denom. verb in—

HITHPAEL הִתְיַחֵשׂ *to cause one's name to be recorded in genealogical tables*, ἀπογράφεσθαι, *to be enrolled*, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. הִתְיַחֵשׂ is often used as a noun, and signifies *register, table of genealogy*, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—לְהִתְיַחֵשׂ so that the particulars are related in the manner of a genealogical table."

יַחַת (perhaps "union," contr. from יַחֲדַת) [*Jahath*], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יָטַב i. q. טוֹב, only used in the fut. יִיטַב, יֵיטַב (once תֵּיטְבִי Nah. 3:8; in pret. use is made of the verb טוֹב).

(1) *to be good*, Nah. 3:8. Mostly used impers. —(*a*) יִיטַב לִי "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40.—(*b*) וַיִּיטַב בְּעֵינָי "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by לִפְנֵי Est. 5:14; Neh. 2:5, 6; followed by לְ Ps. 69:32.

(2) *to be merry, joyful*, of the mind (לֵב). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

Hiphil הֵיטִיב fut. יֵיטִיב, once יֵיטִיב.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, הֵיטִיבוּ כָּל־אֲשֶׁר דִּבֵּרוּ "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, הֵיטַבְתָּ לִרְאוֹת "thou hast seen rightly." 1 Sa. 16:17, מֵיטִיב לְנַגֵּן "who can play well," i. e. skilfully; without לְ poetically Isa. 23:16. Inf. absol. הֵיטֵב *in doing well*, or *rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. הֵיטִיב דְּרָכָיו Jer. 2:33; 7:3, 5; ה׳ מַעֲלָלִים Jer. 35:15, *to act*, or *live, well*, or *honestly*, without accus. elliptically, Jerem. 4:22, וּלְהֵיטִיב לֹא יָדָעוּ "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by עִם Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust* (*to trim*), Germ. zurechtmachen (Syr. ܛܰܝܶܒ), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by אֶל *to please*, as in Kal, 1 Sa. 20:13.

Hence מֵיטָב [and יָטְבָתָה].

יְטַב fut. יֵיטַב Chald. id., followed by עַל *to seem good* to any one. Ezr. 7:18

יָטְבָתָה ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. יָטְבָה [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יוּטָּה & **יֻטָּה** ("stretched out," or "inclined," verbal fut. Hoph. from נָטָה), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yŭtta, يطا Rob. ii. 190.]

יְטוּר (prob. i. q. טִירָה "an enclosure," "an encampment of Nomades," from the root טוּר of the form יָקוּם), pr. n. *Jetûr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jeidûr* (جيدور, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münter in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafniæ, 1824, 4to.

יַיִן const. יֵין, once יַיִן Cant. 8:2; with suff. יֵינִי m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see יָוֵן, unless it be deemed better to regard it as a primitive. (Arab. وَيْن collect. clusters becoming black, with the noun of unity وَيْنَة, Æth. ወይን: a vineyard, wine, Greek οἶνος, Latin *vinum*, Armen. գինի *gini*). בֵּית הַיַּיִן house of wine, Cant. 2:4, poet. for בֵּית מִשְׁתֵּה הַיַּיִן Est. 7:8, convivial room, and the words in the cited place, הֱבִיאַנִי אֶל־בֵּית הַיָּיִן "he brought me to the house of wine," for he intoxicated me with love, μεθύσκομαι ἔρωτι. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יַךְ 1 Sa. 4:13 כתיב, by a manifest error of transcribers, for יַד (a side), which is in the קרי.

יָכַח unused in Kal, prob. i. q. נָכַח TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. وجح ["i. q. وضح."] IV. to make clear, to demonstrate, to prove, see Hiphil.

Hiphil הוֹכִיחַ—(1) *to argue, to shew, to prove* anything (beweisen). Job 13:15, אַךְ־דְּרָכַי אֶל־פָּנָיו אוֹכִיחַ "yet my ways I will argue before him:" I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (verweisen). Job 6:25, מַה־יּוֹכִיחַ הוֹכֵחַ מִכֶּם "what does your reproving prove?" i. e. your censure. Job 13:10; 40:2, מוֹכִיחַ אֱלוֹהַּ "reprover of God." Gen. 21:25, וְהוֹכִחַ אַבְרָהָם אֶת־אֲבִימֶלֶךְ "and Abraham reproved

Abimelech;" also, more strongly, *to upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Psa. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יִסַּר.

(4) *to judge, to decide*, syn. שָׁפַט Isa. 11:3; followed by לְ Isa. 2:4; also, *to do justice* to any one (like שָׁפַט, דִּין), 11:4; followed by בֵּין: *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge for* any one, Gen. 24:14, 44.

(5) *to dispute, to altercate* with any one; prop. to argue down, to try to convince (compare נִשְׁפַּט, נָדוֹן, and Niphal); followed by an accus. Job 22:4; followed by אֶל Job 13:3; followed by לְ 16:21.

Hophal pass. of No. 3, Job 33:19.

Niphal נוֹכַח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted*. Gen. 20:16, וְנֹכַחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

Hithpael הִתְוַכַּח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תּוֹכַחַת, תּוֹכֵחָה.

יְכִילְיָה [*Jecoliah*], 2 Ch. 26:3 כתיב for יְכָלְיָה.

יָכִין ("whom God strengthens," "founds"), [*Jachin*], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יָכִינִי Nu. 26:12.

יָכֹל, rarely יָכוֹל 2 Chron. 7:7; 32:14; fut. יוּכַל (properly, fut. Hophal, *to be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יוּכַל Jer. 38:1, is also spelled יְהוּכַל 37:3), pl. יוּכְלוּ, יָכְלוּ, inf. const. יְכֹלֶת.

(1) to be able, can. (A cognate root is כּוּל to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter *a*.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen zu), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָכָה אוּכַל וְרָאִיתִי "how shall I be able to see," etc. Specially it is—(*a*) *to be able to bear* (comp. כּוּל), Isa. 1:13; Psalm 101:5; more fully יָכֹל לָשֵׂאת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(*b*) *to be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to speak) friendly to him." Job 4:2. Hos. 8:5, ellipt. עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹן "how long will not they be able (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(*c*) to be able lawfully, i. e. *to be lawful*, or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by לְ of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Psa. 13:5. With a dative of the thing, metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יְהוּכַל, יוּכַל, יְכָלְיָה.

יְכִל ,יְכֵל Ch. fut. יִכֻּל Dan. 3:29; 5:16; and the Hebr. form יוּכַל 2:10—(1) *to be able, to be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) *to prevail, to overcome*, followed by a dat. of pers. Dan 7:21.

יְכָלְיָהוּ & יְכָלְיָה ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [*Jecoliah, Jecholiah*], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְכָנְיָה see יְהוֹיָכִין.

יָלַד (Arabic وَلَدَ, Æth. ወለደ:), 1 pers. יָלַדְתִּי, but with suff. יְלִדְתִּיךָ Psa. 2:7, יְלִדְתַּנִי Jer. 15:10; יְלִדְתָּנוּ 2:27 (which some would take from יָלַד, ـلد, without any need), inf. absol. יָלֹד constr. לֶדֶה (לָלֶדֶת) Isa. 37:3; מִלֵּדָה Hos. 9:11; לֶדֶת, once לַת 1 Sam. 4:19; with suff. לִדְתָּהּ, fut. יֵלֵד, part. יֹלֵד, fem. יֹלֶדֶת and יֹלַדְתְּ Gen. 16:11; Jud. 13:5, 7.

(1) *to bring forth, to bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay* eggs, as a bird, Jer. 17:11. Part. fem. יוֹלֶדֶת *one who brings forth*, poetically for *a mother*, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative *children* is omitted by ellipsis; Genesis 6:4, וְיָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) *to beget*, as a father (like the Greek τίκτειν

γεννᾷν, Lat. *parere*, used of either sex, whence οἱ τεκόντες, parentes), Gen. 4:18; 10:8, 13. Used of God, *to create.* Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare אָב No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. בֵּן No. 8, *b*), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became *the first begotten of the dead;* the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

Niphal נוֹלַד *to be born.* Gen. 4:18, וַיִּוָּלֵד לַחֲנוֹךְ אֶת־עִירָד "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, הַלְּבֶן מֵאָה־שָׁנָה יִוָּלֵד "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נוֹלְדוּ Lamed is doubled נוּלְּדוּ.

Piel יִלֵּד *to aid a woman who brings forth,* Ex. 1:16. Part. f. מְיַלֶּדֶת *a midwife,* Exod. 1:15; Gen. 35:17.

Pual יֻלַּד and יוּלַּד Jud. 18:29; Ruth 4:17—(1) *to be born,* i. q. Niphal, Gen. 4:26; 6:1. Impers. e.g. 10:21, וּלְשֵׁם יֻלַּד גַּם־הוּא "and to Shem even to him was born," i. e. children were born.

(2) *to be created,* Ps. 90:2.

Hiphil הוֹלִיד—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget,* as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq; 11:11, seq. Metaphorically *to beget* wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) *to create.* Job 38:28, מִי־הוֹלִיד אֶגְלֵי־טָל "who hath begotten (created) the storehouses of dew?"

Hophal, properly to be caused to be born, hence *to be born.* Inf. הֻלֶּדֶת Gen. 40:20, and הוּלֶּדֶת Eze 16:4, 5, *birth.* Genesis loc. cit., יוֹם הֻלֶּדֶת אֶת־פַּרְעֹה "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

Hithpael, *to declare one's self to be born,* to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is הִתְיַחֵשׂ.

Derivative nouns, besides those which immediately follow, וָלָד, וְלַד, תּוֹלֶדֶת, מוֹלֶדֶת, יָלִיד, and pr. n. מוֹלִיד, אֶלְתּוֹלַד, תּוֹלָד, מוֹלָדָה.

יֶלֶד m. plur. constr. יַלְדֵי and יִלְדֵי (Isa. 57:4)—

(1) *one born, a son,* poetically i. q. בֵּן. Hence יַלְדֵי נָכְרִים *sons of strangers,* poet. for strangers (compare בֵּן p. cxxv, B.), *sons of wickedness,* for the wicked, Isaiah 57:4. Used κατ' ἐξοχήν, of *the king's son* [rather, *the son of God,* himself *the mighty God*], Isa. 9:5. Plur. comm. *children,* i. q. בָּנִים 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) *a child,* sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, *a young man,* Gen. 4:23 (in the other hemistich אִישׁ). Ecc. 4:13; 1 Ki. 12:8 (opp. to זָקֵן).

יַלְדָּה [pl. יְלָדוֹת], f. *a girl,* Gen. 34:4; Joel 4:3; Zec. 8:5.

יַלְדוּת (denom. from יֶלֶד), f.—(1) *youth,* as a period of life, Ecc. 11:9, 10.

(2) *youth, young men,* Ps. 110:3.

יִלּוֹד verbal adj. *born,* i. q. יָלוּד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

יָלוֹן ("passing the night," "tarrying," from לוּן), [*Jalon*], pr. n. m. 1 Ch. 4:17.

יָלִיד—(1) verbal adj. *born,* especially in the phrase יְלִיד בַּיִת "(a slave) born in the house of his owner," *verna,* Arab. وَلِيد, تَلِيد id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. *a son;* יְלִידֵי הָעֲנָק the sons of Anak, Nu. 13:22, 28; יְלִידֵי הָרָפָה 2 Sam. 21:16, 18, the sons of Raphah, i. q. רְפָאִים.

יָלַךְ to go, to walk; see הָלַךְ.

יָלַל an onomatopoetic root, unused in Kal, to yell, to wail. See for similar words under יָבַל

page cccxxxix, B; also Arm. ܠܠ lal, Germ. lullen, Low Saxon, *lilauen*.

Hiphil הֵילִיל, fut. יְהֵילִיל (Isa. 52:5), יְיֵלִיל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, הֵילִילוּ שִׁירוֹת הֵיכָל "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so ܝܠܠ of the sound of war, Barhebr. p. 411, 413, Gr. ὀλολύζειν of a joyful outcry, Æschyl. Septem ante Theb. 831; Agam. 281; and on the contrary ἀλαλάζειν for lamentation, Eurip. Phœn. 358. Also צָרַח, הֵרִיעַ, רָנַן are used for outcry of either kind.—There seems to be a trace of the form הוֹלִיל (compare وَلْوَلَ, and the noun תּוֹלָל), Ps. 78:63, where for הוּלָּלוּ the parallelism requires us to read הוֹלִילוּ (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, תּוֹלָל and—

יְלֵל m. *yelling* or *howling* of wild beasts, Deu. 32:10; comp. Arab. يباب yelling, for خراب يباب a desert where wild beasts yell (Willmet's Lex. Arab. s. v.), and Hebr. אִיִּים.

יְלָלָה const. state יִלְלַת f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

יָלַע i. q. לָעָה [i. q. לוּעַ Thes.], Arab. لغى TO UTTER anything RASHLY (Syn. בָּטָא), Pro. 20:25. In Arabic the verb لغى is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable לע see under לוּעַ.

[Hence תּוֹלָע and תּוֹלֵעָה in Thes.]

יָלַף an unused root. Arabic ولف Conj. III. to adhere firmly. Hence—

יַלֶּפֶת f. *a scab, an* itching *scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. λειχήν, Vulg. *impetigo*.

יָלַק an unused root, i. q. לָקַק *to lick, to lap*, to lick up, to browse upon, like cattle (comp. לָחַךְ Nu. 22:4). Hence—

יֶלֶק m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

יַלְקוּט *a bag, a purse*, so called from collecting (root לָקַט), 1 Sa. 17:40

יָם const. יַם־, more rarely יָם־; with suff. יַמּוֹ Jer. 51:36; with ה parag. יָמָּה; pl. יַמִּים m.—

(1) THE SEA (Arab. يم, Syr. ܝܡܐ and ܝܡܬܐ but the latter word is generally used for a lake; Ægypt. IOU id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare יוֹם and יֵמִים; [referred in Thes. to the unused root יָמַם]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. ܝܡܬܐ). So יָם־כִּנֶּרֶת the lake of Tiberias, Nu. 34:11; יָם־הַמֶּלַח Gen. 14:3 (the salt sea), יָם הָעֲרָבָה (sea of the desert) Deu. 4:49, יָם קַדְמֹנִי (eastern sea) Joel 2:20; Zec. 14:8, *lacus Asphaltites*, or the Dead Sea; יַם־סוּף (the weedy sea, see סוּף) and יָם־מִצְרַיִם Isa. 11:15, the Red Sea; הַיָּם הַגָּדוֹל the great sea, Nu. 34:6, 7, and הַיָּם הָאַחֲרוֹן the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; הַיָּם with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; הֲמוֹן יָם wealth of the sea, is the wealth of maritime and trans-marine nations (הָאִיִּים) procured by sea voyages; Isa. 60:5, i. q. שֶׁפַע יַמִּים Deu. 33:19; Job 7:12, הֲיָם אָנִי אִם תַּנִּין כִּי וגו׳ "am I a sea, or a seamonster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, גָּדוֹל כַּיָּם שִׁבְרֵךְ "thy ruin is great like the sea." Plur. יַמִּים *seas*, poet. for the sing., e. g. for the prose חוֹל הַיָּם Gen. 32:13; 41:49; poet. is said חוֹל יַמִּים Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically יָם־הַנְּחֹשֶׁת *the sea of brass* was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to—

(2) *a great river*, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. يم and بحر compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) *the west, the western quarter*, from the Mediterranean sea being situated to the west of Palestine; רוּחַ יָם the west wind, Exod. 10:19; פְּאַת־יָם the west side, Ex. 27:12; 38:12; יָמָּה westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently הַיָּמָּה); מִיָּם from the west, Gen. 12:8; מִיָּם לְ on the west of any place, Josh. 8: 9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) יָם is joined with the north (צָפוֹן); and on this account some suppose it, at least in these places, to signify *the south*

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

יַם emphat. יַמָּא Ch. *the sea.* Dan. 7:2, 3.

יָמָה an unused root, which appears to have signified *heat, warmth;* kindred words are יָמִים, יוֹם, which itself follows the analogy of this root; יָמוּ = יוֹם, יָמִים, ومى, to be hot (as the day). See under יוֹם. [Hence the three following words—]

יְמוּאֵל ("the day of God," יְמוּ = יוֹם comp. שְׁמוּ i. q. שֵׁם, מְתוּ i. q. מַת a man), [*Jemuel*], pr. n. of a son of Simeon, Gen. 46:10, called erroneously נְמוּאֵל Nu. 26:12.

יָמוֹת pl. of the noun יוֹם, which see.

יָמִים id. see ibid.

יֵמִים m. pl. ἅπαξ λεγόμ. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs,* such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas *juxta punicæ linguæ* viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יוֹם and יָמָה. In the Samaritan copy of the Pentateuch it is הָאֵימִים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules.*

יְמִימָה (i. q. يمامة "dove"), [*Jemimah*], pr. n. of a daughter of Job, Job 42:14.

יָמִין subst.—(1) m. ["com. but mostly fem."] *the right side,* the right quarter. (Arab. يمين). When put in the genitive after other nouns it has the force of the adj. *right* (יְמָנִי). שׁוֹק הַיָּמִין the thigh of the right side, i. e. the right thigh; עֵין יָמִין the right eye, 1 Sa. 11:2; יַד יְמִינוֹ Genesis 48:14; יַד יְמִינִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. ܐܝܕܐ ܝܡܝܢܐ the right hand). Also—(*a*) *on the right* is עַל יָמִין Job 30:12; מִיָּמִין 1 Kings 7:39, 49; יָמִין (acc.) Job 23:9.—(*b*) *on the right of any* person or thing is עַל יְמִין פּ׳, דָּבָר Neh. 8:4; Zec. 4:11; אֶל יְמִין דָּבָר 1 Sa. 23:24; לִימִין פּ׳ Ps. 109:31; Isaiah 63:12; מִימִין פּ׳ Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec 4:3; מִימִין לְפ׳ 2 Ki. 23:13; יְמִין פּ׳ 2 Sa. 24:5. —(*c*) *on* or *at the right* (after verbs of motion) לְיָמִין Neh. 12:31; of some one לִימִין פּ׳ Psalm 110:1. שֵׁב לִימִינִי "sit thou at my right hand."—(*d*) *towards the right* is אֶל הַיָּמִין ,עַל הַיָּמִין 2 Sa. 2:19; Isa. 9:19; Ezek. 1:10; הַיָּמִין Gen. 13:9, and יָמִין 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, סוּר יָמִין אוֹ שְׂמֹאל to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand* of any one is the same as *to aid* him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the *context* and *subject* must be carefully heeded.] Those on whom special honour is conferred are said *to sit on the right hand of a king,* as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יַד יָמִין *the right* sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָד, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, אִישׁ יְמִינֶךָ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south,* compare the remarks on אָחוֹר No. 2. 1 Sa. 23:19, מִימִין הַיְשִׁימוֹן "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity,* like the Arab. يمن, see pr. n. בִּנְיָמִין Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [*Jamin*], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִינִי [*Jaminites*], Nu. 26:12.

יְמִינִי—(1) i. q. יְמָנִי *right* (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתיב.

(2) בֶּן־יְמִינִי and ellipt. יְמִינִי *a Benjaminite,* Gentile noun from בִּנְיָמִין see page CXXVIII, B.

יִמְלָא & יִמְלָה ("whom he, sc. God, will fill up"), [*Imla, Imlah*], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

יַמְלֵךְ ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. **4:34**.

יָמַם an unused root, see יְמִימָה. ["(1) i. q. הָמַם and הָמָה *to make a noise;* hence יָם sea.

(2) i. q. יוֹם, יָמָה *to be hot,* whence ܝܰܘܡܳܐ day, applied to love, whence יְמִימָה." Thes.]

יָמַן unused in Kal; ["kindred to אָמַן"].

Hiphil הֵימִין and הֵמִין 2 Sam. **14:19**, denom. from יָמִין.

(1) *to go to the right, to turn to the right.* Gen. **13:9**; Eze. **21:21**. Comp. אָמַן No. II.

(2) *to use the right hand.* Part. מַיְמִינִים 1 Ch. **12:2**.

Derived or cognate nouns, יָמִין, יְמִינִי No. 1, תֵּימָן and—

יִמְנָה ("prosperity," i. q. يُمْنَة), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. **46:17** all.

יְמָנִי m. יְמָנִית f. adj. *right* (opposite of left), Ex. **29:20**; Levit. **8:23**. Formed as from יָמָן, يَمَن the right side.

יִמְנָע ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. **7:35**.

יָמַר unused in Kal, i. q. מוּר to exchange. Hence—

Hiphil הֵימִיר *to change,* to exchange, Jer. **2:11**.

Hithpael הִתְיַמֵּר *to exchange oneself* with any one, i. e. *to change places with any one* (compare Arab. بدل to change, to exchange, Conj. V. to take the place). Isa. 61:6, בִּכְבוֹדָם תִּתְיַמָּרוּ "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as הִתְאַמֵּר.

יִמְרָה ("stubborn," from מָרָה), [*Imrah*], pr. n. m., 1 Ch. **7:36**.

יָמַשׁ i. q. מָשַׁשׁ, unused in Kal.

Hiphil, Jud. **16:26** in כתיב הימשני (הֲיִמִשֵׁנִי) *let me feel.*

יָנָה fut. יִינֶה.—(1) to act violently, to oppress. ["The primary idea is that of heat, kindred to יָיִן, also to יוֹם etc."] Part. Zeph. 3:1, הָעִיר הַיּוֹנָה "the oppressing city." In other passages it is used as an epithet for a sword. חֶרֶב הַיּוֹנָה the oppressing or violent sword, Jer. 46·16; 50·16: and without חֶרֶב probably id.; 25:38, חֲרוֹן הַיּוֹנֶה "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read חֶרֶב הַיּוֹנָה. Psalm 74:8, נִינָם יָחַד "let us oppress (i. e. let us destroy them all."

Hiphil הוֹנָה fut. יוֹנֶה i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. עָשַׁק Exod. **22:20**; Levit. 19:33; Eze. 18:7, seq.; Isa. **49:26**; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by מִן *to cast out,* from possession, Ezek. **46**:18. (Chaldee Aph. אוֹנִי id.) Compare יוֹנָה.

יָנוֹחַ ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings **15:29**. With ה local יָנוֹחָה Josh. 16:6, 7.

יָנוּם ("sleep"), Josh. 15:53 כתיב, for which in קרי there is יָנִים ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָנַח an uncertain root, ["a spurious root"], whence the Hiphil הִנִּיחַ is commonly derived. But see for this form the root נוּחַ.

יְנִיקָה f. i. q. יוֹנֶקֶת *a sucker, a shoot,* Eze. **17:4**. Properly, sucking, from the root יָנַק, pass. form, but with active power. To this word corresponds Ch. יְנִיק, יָנוּק, Syr. ܝܰܢܘܩܳܐ suckling.

יָנַק fut. יִינַק ["Ch. יְנַק, Syr. ܝܢܩ"] to suck, Job **3:12**; properly a mother's breast, followed by acc., Cant. **8:1**; Joel **2:16**; but used also of other things, as Job **20:16**, "he sucked the poison of asps." Figuratively Isaiah **60:16**, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. **33;19**, כִּי שֶׁפַע יַמִּים יִינָקוּ "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. **66**: 11, 12. Part. יוֹנֵק—(*a*) *suckling,* Deu. 32:25; Ps. 8:3.—(*b*) *a shoot, a sucker,* see under the word יוֹנֵק.

Hiphil הֵינִיק *to give suck, to suckle,* as a mother a child, Genesis **21:7**; Ex. **2:7,9**; 1 Sa. **1:23**; also used of cattle, Gen. 32:16. Part. מֵינֶקֶת, with suffix מֵינִקְתּוֹ 2 Ki. **11:2**. Plural מֵינִיקוֹת Isaiah 49:23 (a woman), *giving suck,* subst. *a nurse.* As things which are sweet and pleasant to the taste are sucked, hence *to cause to taste, to give to eat,* any thing sweet, Deu. **32**:13.

Derivatives, יְנִיקָה, יוֹנֶקֶת, יוֹנֵק.

יַנְשׁוּף m. and once יַנְשׁוֹף (Isa. **34:11**), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula;* and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁף). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrdommel), *ardea Agami* (der Trompetervogel), *grus vulgaris;* this opinion being in accordance with the etymology from נָשַׁף *to blow.* In the list of unclean birds, Levit. loc. cit. this bird is followed by תִּנְשֶׁמֶת, which is almost from the same root (נָשַׁף = נָשַׁם).

יָסַד [" Inf. with prefix לִיסוֹד Isa. 51:16; לִיסּוֹד (as if from a verb פ״ן), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set.*" See Thes.]—(1) TO FOUND (a building), ["*to place* a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also [" *to place*"] *to pile up* a heap, *appoint, ordain*, 2 Chr. 31:7.

(2) Metaphorically *to constitute, to establish,* as laws. Psa. 119:152; Hab. 1:12, לְהוֹכִיחַ יְסַדְתּוֹ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט שַׂמְתּוֹ. Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אַשּׁוּר יְסָדָהּ לְצִיִּים "Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL נוֹסַד—(1) *to be founded*, as a kingdom ["*to sit down, settle* as men in any country"], Ex. 9:18; Isa. 44:28.

(2) *to support oneself, to lean*, or *rest on one's arm;* used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence *to take counsel together:* [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of *to sit together in council*], Ps. 2:2; 31:14. Hence סוֹד for יְסוֹד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. ديوان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יִסַּד—(1) i. q. Kal, *to found* (a building), ["*to place* a foundation stone"], with acc., Joshua 6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16 Followed also by another acc. of the material. 1 Ki. 5:31, לְיַסֵּד הַבַּיִת אַבְנֵי גָזִית "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסַּדְתָּ עֹז "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) *to appoint, to ordain*, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יֻסַּד *to be founded*, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הוּסַד subst. *a foundation, being founded*, Ezr. 3:11; 2 Ch. 3:3. Part. מוּסָּד (with dag. forte euphon.) *founded.* Isai. 28:16, מוּסָד מוּסָּד *a founded foundation*, i. e. firm, comp חֲפֵשׁ מְחֻפָּשׂ Ps. 64:7; בָּשֵׁל מְבֻשָּׁל Ex. 12:9.

Derivatives besides those immediately following, יְסוֹד, מוּסָד, מוּסָדָה, מַסָּד, סוֹד [and pr. n. בְּסוֹדְיָה]

יְסֻד m. *foundation*, metaph. *beginning.* Ezr. 7:9.

יְסוֹד m. *a foundation, base*, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יְסוֹדִים Mic. 1:6, and יְסֹדוֹת Lam. 4:11. Metaph. used of princes (comp. שָׁתוֹת). Eze. 30:4.

יְסוּדָה f. *foundation*, Ps. 87:1.

יִסּוֹר m. *a corrector, a reprover*, verbal subst. of the form גִּבּוֹר from the root יָסַר. Job 40:2, הֲרֹב עִם־שַׁדַּי יִסּוֹר "shall the reprover (of God contend) in contending with the Almighty?" רֹב is inf. absol. from the root רִיב used instead of the finite verb, compare Jud. 11:25, הֲרוֹב רָב עִם יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יִסּוֹר Junius and Tremell., as to the form רֹב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסוּר m. *drawing back, withdrawing*, verbal fut. from סוּר (as יָרִיב from רִיב). Jer. 17:13 כתיב, יְסוּרַי "those who depart from me," for יְסוּרִים מִמֶּנִּי, as קָמַי for קָמִים עָלַי. סִירַי קרי.

יָסַךְ an uncertain root, i. q. נָסַךְ *to pour out*, but intrans. *to be poured* (comp. שׂוּם and יָשַׂם). Once found Ex. 30:32, יִיסָךְ "shall be poured." But perhaps the reading should be יִסָּךְ. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from סָכָה), [*Iscah*], pr. n of the sister of Lot, Gen. 11:29.

יִסְמַכְיָהוּ ("whom Jehovah props up"), [*Ismachiah*], pr. n. m. 2 Ch. 31:13.

יָסַף in Kal and Hiph. fut. יוֹסִיף, apoc. יֹסֵף, conv. וַיֹּסֶף (fut. Kal unused), inf. הוֹסִיף; part. יוֹסֵף for יוֹסִיף (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. אוֹסֵף, ܐܘܣܦ). Followed by an accus. of the thing added, and עַל of that to which it is added. Lev. 5:16, וְאֶת חֲמִישִׁיתוֹ יֹסֵף עָלָיו "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by אֶל 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, לֹא־תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *detrahere* (*aliquid*) *de laudibus alic.* Followed by עַל Ps. 71:14, וְהוֹסַפְתִּי עַל־כָּל־תְּהִלָּתֶךָ "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by אֶל Eze. 23:14; followed by לְ Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, וַיֹּסֶף יְהוָה אֶת־כָּל־אֲשֶׁר לְאִיּוֹב לְמִשְׁנֶה "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing *to any one* sometimes means i. q. *to give more, plentifully.* Ps. 120:3, מַה־יִּתֵּן לְךָ וּמַה־יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere *to increase*, is i. q. to surpass. 2 Ch. 9:6, יָסַפְתָּ עַל הַשְּׁמוּעָה "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with לְ prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(*a*) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum*, *rursus*. Genesis 4:2, וַתֹּסֶף לָלֶדֶת "and she bare again." Gen. 8:10, 12; 18:29, וַיֹּסֶף עוֹד לְדַבֵּר "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(*b*) *to do something afterwards, to continue to do anything, to do it any longer.* Genesis 4 12, לֹא־תֹסֵף תֵּת־כֹּחָהּ לָךְ "(the earth) shall no more yield to thee her strength." Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa 47:1, 5.—(*c*) *to do more.* Genesis 37:5, וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34.—Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, עַיִן שְׁזָפַתּוּ וְלֹא תוֹסִיף "the eye has seen him, but it shall not add," sc. לְשׁוּף i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before וְכָמֹהוּ לֹא תֹסִף (sc. לִהְיוֹת) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied וְלֹא יָסָפוּ (sc. לְהִתְנַבֵּא) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יוֹסֵף there is sometimes written יֹאסֵף. Ex. 5:7; 1 Sa. 18:29; and on the contrary יֹסֵף ,יֹסִף Ps. 104:29; 2 Sam. 6:1, for יֶאֱסֹף from אָסַף. For the imp. there occurs twice סְפוּ, but this is more correctly referred to the root סָפָה.

Niphal נוֹסַף—(1) *to be added*, followed by עַל Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. נוֹסָפוֹת Isa. 15:9, *additions, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. יְהוֹסֵף ,יוֹסֵף, יוֹסִפְיָה.

יְסַף Ch. unused in Kal.

Hophal (as in Hebrew) הוּסַף *to be added*, Dan. 4:33.

יָסַר rarely occurring in Kal, fut. אֶסֳּרֵם Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יֹסֵר Pro. 9:7; Ps. 94:10. Elsewhere in—

Piel יִסַּר, fut. יְיַסֵּר, inf. also יַסְּרָה Lev. 26:18, יַסֹּר Ps. 118:18.

(1) to correct by blows or stripes, to chastise, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Æth. ገሠጸ: to correct, to reprove, to instruct; the palatal י being changed into the harsher ג.)

(2) *to correct* by words; hence—(*a*) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, אַף־לֵילוֹת יִסְּרוּנִי כִלְיוֹתָי "also by night my reins admonish me," to praise God. Followed by מִן *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(*b*) *to instruct, to teach.* Isa

28:26, יִסְּרוֹ לַמִּשְׁפָּט אֱלֹהָיו יוֹרֶנּוּ "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. züchtigen (from Zucht, ziehen, erziehen), like the latter is Heb. לִמֵּד.

["Hiphil i. q. Kal and Piel. Once אַיְסִירֵם Hos. 7:12."]

Niphal נוֹסַר *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—נִוַּסְּרוּ Eze. loc. cit. is Nithpael (see Lehrg. p. 249) for נִתְוַסְּרוּ. The common analogy is however preserved, if the word be written with other vowels, נוֹסְרוּ.

Derivatives, מוּסָר ,יִסּוֹר ,מֹסֵר.

יָע [pl. יָעִים] m. *a shovel* for taking away ashes, from the root יָעָה to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root وعى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יַעְבֵּץ [*Jabez*], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יַעְצֵב (he causes pains).

(2) of a town of the tribe of Judah, 1 Ch. 2:55.

יָעַד fut. יִיעַד—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. وعد to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

Niphal נוֹעַד—(1) *to meet with any one at an appointed place, to come with him to such a place;* followed by לְ Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֶל Nu. 10:4.

(2) recipr. *to come together at an appointed time* or *place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 8:5; followed by עַל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

Hiphil הוֹעִיד *to appoint any one to meet* at a certain time or place, specially for judgment; *to summon to a court, to call on to plead.* Job 9:19, מִי יוֹעִידֵנִי "who shall cite me?" Jer. 49:19, 50:44.

Hophal—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned*, as the face, Eze. 21:21.

Derivatives, עֵדָה ,מוֹעֵד ,מוֹעָד ,מוּעָדָה, and pr. n. נוֹעַדְיָה.

יֶעְדּוֹ [*Iddo*], m. 2 Chron. 9:29 in קרי (for which יֶעְדִּי כתיב), pr. n. m.; elsewhere עִדּוֹ, which see.

יָעָה a root, ἅπαξ λεγόμ. Isaiah 28:17, ["TO SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. وعى = אָסַף to gather, IV. to lay up; perhaps, to take away, to snatch away; whence יָע a shovel, and—

יְעוּאֵל & **יְעִיאֵל** (perhaps "treasure of God"), [*Jeuel, Jeiel, Jehiel*], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יְעוּץ ("counsellor," part. fut. from עוּץ), [*Jeus*], pr. n. m. 1 Ch. 8:10.

יְעוֹרִים pl. *woods*, i. q. יְעָרִים Eze. 34:25 כתיב.

יְעוּשׁ (verbal, from fut. of the verb עוּשׁ, "whom God hastens"), [*Jeush, Jehush*], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יְעִישׁ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַז unused in Kal, prob. i. q. עָזַז to be hard, firm, robust.

Niphal, Isa. 33:19, עַם נוֹעָז "a hard (or obstinate) people;" or, as well rendered by Jerome, *impudens*. Symm. ἀναιδής.

יַעֲזִיאֵל ("whom God comforts," from the root عزى to comfort), [*Jaaziel*], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, עֲזִיאֵל.

יַעֲזִיָּהוּ ("which Jehovah comforts"), [*Jaaziah*], pr. n. m. 1 Ch. 24:26, 27.

יַעְזֵר & **יַעֲזֵיר** ("which Jehovah aids"), [*Jaazer*, *Jazer*], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sâr*. As to *the sea of Jazer* (יָם יַעְזֵר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek Ἰαζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. Ἰαζήρ.

יָעַט a root, ἅπαξ λεγόμ. i. q. עָטָה TO CLOTHE, Isa. 61:10.

יְעַט Chald. i. q. Hebr. יָעַץ TO COUNSEL. Part. יָעֵט (for יָעֵט), A COUNSELLOR of a king, Ezra 7: 14, 15.
ITHPAEL, *to consult* together, Dan. 6:8.
Derivative, עֵטָא.

יְעִיאֵל [*Jeiel, Jehiel*], see יְעוּאֵל. [Also used when not in כתיב as 1 Ch. 5:7; 15:18, 21.]

יָעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי, in כתיב there is יָעוּר. In the parallel place, 2 Sa. 21:19, there is instead of it יַעְרֵי אֹרְגִים, but אֹרְגִים appears to be a spurious reading taken by mistake from the following מְנוֹר אֹרְגִים.

יַעְכָּן ("troubled," see עָכַן), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יָעַל unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to עָלָה. (Arab. وعل to rise above. V. *to ascend* a mountain, to stand on the summit, وعل, a noble, a prince.) Hence יָעֵל ibex.

(2) *to excel, to be useful*, compare יַעַל in the compound word בְּלִיַּעַל.

HIPHIL הוֹעִיל—(1) *to be useful, to profit, to aid,* absol. Pro. 10:2; 11:4; Jerem. 2:8, אַחֲרֵי לֹא־יוֹעִלוּ הָלָכוּ "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, לְהַיָּתִי יֹעִילוּ "they help my fall;" with suff. יוֹעִילוּךָ Isa. 57:12.

(2) intrans. *to be benefited*, to receive help from any thing. Job 21:15, מַה־נּוֹעִיל "what should we be benefited (in this thing)?" 15:3, "words לֹא יוֹעִיל בָּם in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יָעֵל m. pl. יְעֵלִים const. יַעֲלֵי—(1) *the ibex*, perhaps also *the chamois*. Arab. وعل and وعل, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. צוּרֵי הַיְּעֵלִים the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(*a*) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(*b*) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יַעֲלָה—(1) f. of the preceding, *the female ibex*, or *chamois*. Pro. 5:19, יַעֲלַת חֵן "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially ازكى من الوعل more beautiful than an ibex; Bochart, i. 899

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [יַעֲלָא].

יַעְלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יָעַן an unused root. Syriac Ethpa. ܐܬܝܥܢ to be greedy, voracious, ܝܥܢܐ greedy, voracious. Hence probably יָעֵן and יַעֲנָה the ostrich, so called from its greediness.

יַעַן (for יַעֲנֶה) prop. subst. purpose, intent (from the root עָנָה, عنى to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. *on account of*, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., *because, in that*, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully יַעַן אֲשֶׁר Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely יַעַן כִּי Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. יַעַן אֲשֶׁר it is, *that*, Eze. 12:12. It is three times emphatically doubled יַעַן וּבְיַעַן *because and because*, because that (dieweil), Levit. 26:43; Eze. 13:10; and without the copulative יַעַן בְּיַעַן ibid., 36:3. Compare מַעַן.

יָעֵן *an ostrich*, so called from its greediness and gluttony; see the root יָעַן. Once found in plur. יְעֵנִים Lam. 4:3 in קרי; and there it is used ἐπικοίνως, of the female ostrich, for בְּנוֹת יַעֲנָה. LXX. ὡς στρουθίον. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

יַעֲנָה f. of the preceding (as to the form compare יָעֵל fem. יַעֲלָה, not יְעֵלָה), everywhere joined with בַּת: בַּת־הַיַּעֲנָה the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to תַּחְמָס the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, בְּנוֹת יַעֲנָה is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex نعام (a word which I judge kindred to the Hebrew), نعامة, بنت نعامة. Others have badly rendered יַעֲנָה *an owl*, from עָנָה *to cry out* (?)

in opposition to the context and the authority of the ancient interpreters.

יַעְנַי ["whom Jehovah answers"], [*Jaanai*], pr. n. m., 1 Ch. 5:12.

יָעַף fut. יִיעַף—(1) i. q. Arab. وغف, *to go swiftly, to run*. See Hophal, and the derived nouns יְעָף and תּוֹעָפוֹת.

(2) *to be fatigued, wearied out* (compare עָיֵף), whether in running, Jerem. 2:24, מְבַקְשֶׁיהָ לֹא יִיעָפוּ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעֵף.]

Hophal, part. *wearied*. Daniel 9:21, מֻעָף בִּיעָף "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take מוּעָף from the root עוּף, and translate it *flying*, but this is unsuitable to that which follows בִּיעָף.

Derivatives, תּוֹעָפוֹת and the following words.

יָעֵף m. *fatigued, wearied*, tired, Isa. 40:29 ["of a people"]; 50:4.

יְעָף masc. *a swift course*, ["*weariness*, arising from swiftness of course"], Dan. 9:21.

יָעַץ fut. יִיעַץ, for imp. there is twice עֻצוּ (from the root עוּץ) [perhaps primarily *to command*. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) to give counsel, 2 Sam. 17:11, 15; more fully יָעַץ עֵצָה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יוֹעֵץ subst. *a counsellor, adviser*, Prov. 11:14; 24:6; especially *the counsellor*, or *minister* of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יוֹעֲצִים *chiefs, leaders*, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) *to take counsel, to decree*, followed by a gerund. Psa. 62:5, מִשְּׂאֵתוֹ יָעֲצוּ לְהַדִּיחַ "they have decreed to cast (him) down from his height;" followed by עַל against any one, Isa. 7:5; 19:17; 23:8; followed by אֶל Jer. 49:20. יָעַץ זִמּוֹת to devise evil counsels, Isa. 32:7.

(3) *to consult for any one*, i. e. *to provide for*. With suff. Ps. 16:7; 32:8, אִיעֲצָה עָלֶיךָ עֵינִי, pregn. for אִיעָצְךָ וְאָשִׂימָה עָלֶיךָ עֵינִי "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יוֹעֵץ one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) i. q. Arab. وعظ, *to predict, to declare future* things, Nu. 24:14; Isa. 41:28.

Niphal נוֹעַץ—(1) reflect. *to let oneself be counselled, to receive advice*, Pro. 13:10.

(2) recipr. *to consult one another*, i. e. *to hold a consultation, to deliberate*, Ps. 71:10; 83:6; followed by עִם 1 Ch. 13:1; or אֶת Isa. 40:14; 1 Ki. 12:6, 8, to deliberate *with any one*.

(3) *to consider with oneself*; also *to decree, command*, or *advise, as the result of deliberation*. Followed by אֶל 2 Ki. 6:8, וַיִּוָּעַץ אֶל עֲבָדָיו לֵאמֹר "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעָצִים "what do ye advise?"

Hithpael, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, מוֹעֵצָה, עֵצָה.

יַעֲקֹב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. *Jacob*, the younger of the twin sons of Isaac; also called *Israel* (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25 — 50. אֱלֹהֵי יַעֲקֹב the God of Jacob, i. e. Jehovah, Isaiah 2:3; Psa. 20:2. בֵּית יַעֲקֹב and simply יַעֲקֹב the house or family of *Jacob*; poetically used of the people of Israel, i. q. בְּנֵי יִשְׂרָאֵל, יִשְׂרָאֵל compare עֵשָׂו. Used of the *land of Israel*, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יַעֲקֹבָה [*Jaakobah*], (id.), pr. n., 1 Ch. 4:36.

יַעֲקָן see עֲקָן.

יָעַר an unused root, i. q. Arab. وعر, prop. *to boil, to boil up, to boil over*; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יַעַר [with suff. יַעְרוֹ] masc.—(1) *redundancy* of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἄκηρον μέλι, *mel acetum* (Plin. N. H. xv. 11). Cant. 5:1; more fully יַעְרַת הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this *favus mellis*, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, *expressis mella liquata favis*). It is rather i. q. נֹפֶת צוּפִים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honeycomb (Honigzelle, Honigscheibe), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schleim, *saliva*).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ܥܳܒܳܐ thicket of briers. Arab. وَعْرٌ rugged place, whence the verb وعر to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood* or *forest*, Deu. 19:5; Josh. 17:15, 18. בֵּית הַיַּעַר the house of the forest, Isa. 22:8; fully בֵּית יַעַר הַלְּבָנוֹן the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called נֶשֶׁק, its name arose from the cedar wood, of which it was built. Used of *a rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. קִרְיַת יְעָרִים Ps. 132:6.

יַעְרָה [*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see יְהוֹעַדָּה.

יַעְרָה see יַעַר No. 1.

יַעְרֵי אֹרְגִים see יָעִיר.

יַעֲרֶשְׁיָה ("whom Jehovah nourishes," from the unused root עָרַשׁ, Syr. ܥܪܫ to fatten), [*Jaresiah*], pr. n. m., 1 Ch. 8:27.

יַעֲשַׂי (abbreviated from יַעֲשִׂיָּה "whom Jehovah made"), pr. n. masc., Ezra 10:37 יַעֲשׂוּ קרי, כתיב. [*Jaasau*].

יַעֲשִׂיאֵל ("whom God made"), [*Jaasiel, Jasiel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

יִפְדְּיָה ("whom Jehovah frees"), [*Iphedeiah*], pr. n. m., 1 Ch. 8:25.

יָפָה fut. יִיפֶה, וַיִּיף—

(1) properly TO SHINE, TO BE BRIGHT, cogn. root יָפַע, compare וجع ,יָנַע, and יָנָה. Hence יֳפִי No. 1, and מוֹפֵת an illustrious deed, a miracle.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

PIEL, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled יְפֵיפָה *to be very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples of doubling the latter radicals, such as סְחַרְחַר, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters יפ at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecdd. Orient. i. 68.

HITHPAEL, *to adorn oneself* (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, יֳפִי, יְפִי, and probably מוֹפֵת.

יָפֶה adj. m., constr. יְפֵה; f. יָפָה constr. יְפַת—

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of מַרְאֶה 1 Sa. 17:42; or תֹּאַר Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

יְפֵה־פִיָּה adj f., Jer. 46:20, *fairish;* from masc. יְפֵהְפֶה (of the form קְטַלְטַל, Lehrg. 497), the letter ה quiescing in the middle of the word (Lehrg. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

יָפוֹ ("beauty"), [*Japho, Joppa*], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and יָפוֹא Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jâfa* (يَافَا), and noted for its port. Relandi Palæstina, p. 864.

יָפַח i. q. פּוּחַ, נָפַח TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, *to pant, to sigh deeply*, Jer. 4:31. Hence—

יָפֵחַ adj. *breathing out;* Ps. 27:12, וִיפֵחַ חָמָס "and breathing out wickedness;" compare הֵפִיחַ.

יֳפִי Eze. 28:7, and יְפִי in pause יֹפִי; with suff. יָפְיוֹ m.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִיעַ ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(*a*) of a king of the city of Lachish, Josh. 10:3.—(*b*) of a son of David, 2 Sam. 5:15.

יַפְלֵט ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable ־ִי, Josh. 16:3.

יְפֻנֶּה (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6. —(2) 1 Ch. 7:38.

יָפַע unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יָפָה.

HIPHIL הוֹפִיעַ.—(1) *to cause to shine*, used of God, Job 37:15.

(2) *to give light, to be bright*, (prop. to scatter, or bestow light, like הֵאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָפִיעַ, מֵיפַעַת and—

יִפְעָה fem. *beauty, splendour* of a city, Ezek. 28:7, 17.

יָפַת a spurious root, which some have invented on account of the noun מוֹפֵת. But this comes from יָפָה.

יֶפֶת pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root פָּתָה; see Gen. 9:27, LXX. Ἰάφεθ.

יִפְתָּח (prob. "whom, or what God sets free," see the root פָּתַח Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek Ἰεφθα, Ἰεφθάε, Vulg *Jephte*.

יִפְתַּח־אֵל ("which God opens"), [*Jiphthah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא pret. once without א: יָצָתִי Job 1:21; fut. יֵצֵא, imp. צֵא, with ה parag. צְאָה Jud. 9:29; pl. once ἀνωμάλως צְאֶינָה Cant. 3:11; inf. absol. יָצֹא, const. צֵאת, part. יוֹצֵא, f. יֹצֵא for יֹצְאָה, יֹצֵאת and without א: יֹצֵת Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Æth. ወፅአ: id. In Syriac and Chaldee the word which radically corresponds ܝܥܐ יְעָא to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things ܢܦܩ, נְפַק as the Arabs do خرج).

Const. followed by מִן of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הֵם יָצְאוּ אֶת־הָעִיר "*hi egressi erant urbem;*" Ex. 9:29, 33; Job 29:7; Deu. 14:22, יֹצֵא הַשָּׂדֶה "that which goes out from the field," its produce; Jerem. 10:20, בָּנַי יְצָאֻנִי "my children have gone out from me," i. e. have forsaken me; Am. 4:3, פְּרָצִים תֵּצֶאנָה "go out through the breaches." Part. יֹצְאֵי [שַׁעַר־]הָעִיר; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs עָלָה Pro. 24:31; יָרַד Lam. 3:48; Am. 5:3, הָעִיר הַיֹּצֵאת אֶלֶף "the city which poured forth thousands;" מִן is prefixed to the gate by which one goes out, Jud. 11:31; and בְּ Jer. 17:19; Neh. 2:13.

Specially *to go out, to go forth*, is used—(*a*) of soldiers—(*α*) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(*β*) out of a city in order to surrender it, Isa. 36:16.—(*b*) merchants and sailors for purposes of trade, Deut. 33:18.—(*c*) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יָצָא חָפְשִׁי Ex. 21:5; and יֵצֵא לַחָפְשִׁי verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(*d*) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, מְלָכִים מִמְּךָ יֵצֵאוּ "kings shall come forth from thee," shall be amongst thy descendants. More fully יָצָא מִבֶּטֶן, מִיֶּרֶךְ פ׳ to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(*e*) those who are delivered from danger are said *to come forth*; followed by an accus. Ecc. 7:18, יְרֵא אֱלֹהִים יֵצֵא אֶת־כֻּלָּם "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to נִלְכַּד 1 Sa. 14:41).

It is applied to inanimate things. So—(*f*) the sun is said *to go forth*, i. e. *to rise*, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5 —(*g*) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. ܝܥܐ to shoot

ap, and the noun צֶאֱצָאִים.—(*h*) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מוֹצָא מַיִם Isa. 41:18. It is used also—(*i*) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(*k*) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(*l*) of things which go forth to the people, *are promulgated;* of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(*m*) of *the outgoing*, i. e. the end of a period of time; Exod. 23:16, בְּצֵאת הַשָּׁנָה "at the end of the year," Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

Hiphil הוֹצִיא causat. *to cause to go out*, or *come forth*, hence of animate beings; *to lead out*, e. g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—(*a*) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(*b*) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by עַל; to lay on a tribute, 2 Ki. 15:20 (comp. Arab. خَرْج, خَرَاج tribute).—(*c*) causat. of Kal letter *l*, *to publish* a report, followed by עַל of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; *to report* words, followed by לְ of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, מִשְׁפָּט לַגּוֹיִם יוֹצִיא "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(*d*) *to produce* as an artisan, Isa. 54:16.—(*e*) *to lead forth*, i. e. to separate, Jer. 15:19.

Hophal, *to be brought forth, to be taken out*, Eze. 38:8; 47:8.

Derivatives, יָצִיא, מוֹצָא, מוֹצָאָה, תּוֹצָאוֹת, צֶאֱצָאִים, צֵאָה, צוֹאָה [and in Thes. צוֹא].

יְצָא Ch. unused in Kal.

Shaphel שֵׁיצִא and שֵׁיצִי in the Targums is, *to bring something to an end, to finish*.

Hence in the Scripture שֵׁיצִיא *finished*, Ezr. 6:15.

יָצַב [unused in Kal] to set, to put, to place, i. q. נָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

Hithpael—(1) *to set oneself, to take a stand* (sich hinstellen, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, "and took his stand (for the fight) forty days." Job 33:5, followed by לִפְנֵי Ex. 8:16 and עַל of pers. הִתְיַצֵּב עַל יְהוָה used of the angels as presenting themselves before God, Gr. παραστῆναι, Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29. The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, bastehn), followed by לִפְנֵי before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bestehn vor jem.), whether a victor before an enemy, followed by לִפְנֵי Deu. 9:2: Job 41:2; בִּפְנֵי Deu. 7:24; 11:25; Josh. 1:5; עִם 2 Ch. 20:6; or a just person before a judge, followed by לְנֶגֶד בְּעֵינֵי Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by לְ of pers. Ps. 94:16.—Ex. 2:4, תֵּתַצַּב ἀνωμάλως, for תִּתְיַצֵּב, see Lehrg. p. 386.

יְצַב Ch. unused in Pe. to be firm, sure.

Pael, *to speak that which is true, certain*, Dan. 7:19; comp. 16. Hence adj. יַצִּיב.

יָצַג unused in Kal, but cogn. to the roots יָצַב, נָצַב, יָצַע, and יָצַק Hiphil.

Hiphil הִצִּיג (in the manner of verbs פ״ן) pr. *to make to stand*, hence—

(1) *to place, to set* (hinstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; things, Gen. 30:38; Deu. 28:56. Trop. *to establish*, Am. 5:15, "establish right in the gate."

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.

Hophal הֻצַּג pass. of Hiph. No. 3. Ex. 10:24.

יִצְהָר (from the root צָהַר to shine, compare זָהָב No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12, Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with תִּירוֹשׁ must, and it appears to differ from שֶׁמֶן, as תִּירוֹשׁ does from יַיִן. בְּנֵי הַיִּצְהָר *sons of oil*, i. e. anointed ones, Zec. 4:14. Hence denom. הִצְהִיר [see צָהַר].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in ־ִי, Nu. 3:27.

[**יָצוּעַ** subst. see יָצַע part. Paül.]

יִצְחָק ("sporting," as if it were part. fut. from the root צָחַק, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. *Isaac* (LXX. Ἰσαάκ), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written יִשְׂחָק (Syr. ܐܝܣܚܩ, Arab. إِسحَق) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel i. q. יִשְׂרָאֵל.

יִצְהָר see צהר No. 3.

יָצִיא m. verbal adj. pass. (but of active signification), from the root יָצָא; *gone forth, come out*, 2Ch. 32:21.

יַצִּיב m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true*, trustworthy. Dan. 2:45; 3:24. מִן יַצִּיב adv. *certainly*, Dan. 2:8.

יָצַע TO SPREAD OUT. (Arab. وضع *to place*, to spread out. Cognate roots are יָצַק, יָצַג, יָצַב.) Part. pass. יָצוּעַ subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor.* Vulg. *tabulatum.* 1 Kings 6:5, 6, 10 (יָצִיעַ קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צְלָעוֹת) on three of the sides of the temple, five cubits in height one above another; יָצוּעַ fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, וַיִּבֶן אֶת־הַיָּצוּעַ עַל־כָּל־הַבַּיִת חָמֵשׁ אַמּוֹת קוֹמָתוֹ.

HIPHIL הִצִּיעַ *to spread out, to spread under*. Ps. 139:8, וְאַצִּיעָה שְּׁאוֹל "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תַּחְתֶּיךָ יֻצַּע רִמָּה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative מַצָּע.

יָצַק fut. יִצֹק, pl. יִצְקוּ (once fut. E. וַיִּצֶק 1 Ki. 22:35 [in some copies], and there intransitive), imp. צַק 2 Ki. 4:41, and יְצֹק Eze. 24:3; inf. צֶקֶת.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יָצוּק *cast*, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דְּבַר בְּלִיַּעַל יָצוּק בּוֹ "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בְּצֶקֶת עָפָר לַמּוּצָק "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, *to pour out.* Part. מְיַצֶּקֶת 2 Ki. 4:5 כתיב.

HIPHIL הוֹצִיק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHIL הִצִּיק is *to place, to set*, i. q. הִצִּיג (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוּצַק.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. מֻצָּק *firm, fearless*, Job 11:15.

Derivatives, מוּצָק, מוּצָקָה, [מַצֶּקֶת], and—

יְצֻקָה f. *a casting* (of metals), 1 Ki. 7:24

I. **יָצַר** fut. יִצֹר, וַיִּיצֶר, also יִצֹּר Isa. 44:12 (so also Isa. 42:6; 49:8; אֶצָּרְךָ which, in my Commentary, I have with others incorrectly derived from נָצַר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יוֹצֵר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, יוֹצֵר עַיִן "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with בָּרָא. Part. יוֹצֵר as a subst. is—(*a*) *a potter*, Ps. 94:9, 20; whence כְּלִי יוֹצֵר a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(*b*) *an artist*, a maker of statues, Isa. 44:9.—(*c*) *creator*, Isa. 43:1; 44:2, 24. As to the word יוֹצֵר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means *the potter*.]

(2) Followed by לְ to form for any thing, *to destine* for any thing; Isa. 44:21, יְצַרְתִּיךָ לְעֶבֶד לִי "I have formed thee, that thou mayest be my servant;" Isa. 42:6, אֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם "I have formed thee, and made thee the author of a covenant of the people;" Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; עַל against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יֻצַּר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יֵצֶר, יְצֻרִים.

[In Thes. this root is not divided into two parts.]

II. **יָצַר** i.q. צוּר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I, Lehrg. § 112)

Only found in fut. יֵצֶר, pl. יֵצְרוּ Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. וַיֵּצֶר לוֹ *it was narrow to him* (in pret. צַר לוֹ), i. e.—(*a*) to be in distress, Judges 2:15; 10:9; Job 20:22.—(*b*) *to be in perplexity*, Gen. 32:8 (and so in f. וַתֵּצֶר לוֹ 1 Sa. 30:6).—(*c*) *to be grieved* (es nahm es sich nahe), 2 Sam. 13:12.

יֵצֶר m. with suff. יִצְרוֹ.—(1) *frame, formation*; Ps. 103:14, כִּי־הוּא יָדַע יִצְרֵנוּ "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully יֵצֶר לֵב Gen. 8:21; 6:5; Deu. 31:21; יֵצֶר סָמוּךְ "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [*Jezer*], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יִצְרִי Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 צְרִי).

יְצֻרִים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יָצַת only found in the fut. יִצַּת; pl. in pause יִצָּתוּ for יִצְּתוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by בְּ Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. נִצַּת.—(1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by בְּ against any one, 2 Ki. 22:13, 17.

HIPHIL הוֹצִית 2 Sam. 14:30 כתיב; elsewhere הִצִּית i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of בָּאֵשׁ Josh. 8:19; Jer. 32:29; הִצִּית אֵשׁ בְּ to kindle a fire in any thing, Jer. 17:27; 21:14; followed by עַל Jer. 11:16.

יָקַב an unused root, *to make hollow*, like قاب Med. Waw; whence وَقْبٌ a cave in a rock. Cognate roots are נָקַב to bore, קְבַב Ch. to make hollow, and others which are to be found under the root כָּפַף.

יֶקֶב with suff. יִקְבֶךָ (without dagesh lene), Deut. 15:14; 16:13; pl. const. יִקְבֵי Zec. 14:10, m.

(1) *the vat of the wine press*, ὑπολήνιον, the reservoir into which the must squeezed out in the press (גַּת) flows, Joel 2:24, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press* itself, Job 24:11; 2 Ki. 6:27.

יְקַבְצְאֵל ("what God gathers"), [*Jekabzeel*], Neh. 11:25, and **קַבְצְאֵל** [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יָקַד fut. יֵקַד Isa. 10:16, and יִקַד Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. وقد id., Syr. ܝܩܕ). Part. pass. יָקוּד "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוּקַד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, מוֹקֵד, יְקוֹד.

יְקַד Ch. id. Part. fem. יָקִדְתָּא and יָקִידְתָּא *burning*, Dan. 3:6, 11, 23, 26.

יְקֵדָא f. Ch. *a burning*, Dan. 7:11.

יָקְדְעָם ("burning of the people;" [In Thes. "possessed by the people, from the root קָדָה"]), [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יָקָה an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יָקֶה, יְקוּתִיאֵל.]

יָקֶה ("pious"), [*Jakeh*], pr. n. m. Prov. 30:1; compare יְקוּתִיאֵל.

יָקָה an unused root. Arab. وقه *to obey*. Hence—

יְקָהָה fem. only const. st. יִקְּהַת (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יְקוֹד m. *a burning*, Isa. 10:16.

יְקוּם m. *whatever lives* (in the earth), from the root קוּם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יָקוֹשׁ Hos. 9:8, and **יָקוּשׁ** Psal. 91:3; Prov. 6:5. Pl. יְקוּשִׁים Jer. 5:26, m. *a fowler*. Root יָקֹשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יְקוּתִיאֵל (perhaps, "the fear of God," from the subst. יְקוּת, from the root יָקָה, ־ִי of junction, and אֵל), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

יָקְטָן ("small"), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called قحطان *Kahtân*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יָקִים ("whom God sets up"), [*Jakim*], pr. n. m. —(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יַקִּיר adj. *dear*, Jer. 31:20. Root יָקַר.

יַקִּיר adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יְקַמְיָה (for יָקֻמָה יָהּ, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יְקַמְעָם ("who gathers the people together," for יָקֻמָה עָם), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יָקְמְעָם ("gathered by the people," root קָמָה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is קִבְצַיִם, of nearly the same signification.

יָקְנְעָם ("possessed by the people," for יָקְנֶה עָם), [*Jokneam*], pr. name of a town in the tribe of Zebulon, Josh. 12:22; 19:11; 21:34.

יָקַע only in fut. יֵקַע i. q. נָקַע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by מִן and מֵעַל.

Hiphil הוֹקִיעַ *to hang* upon a stake, *to fix to a stake*, a punishment by which the limbs were dislocated: [Perhaps simply *to hang*, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

Hophal pass. 2 Sa. 21:13.

יָקַץ used only in fut. יִיקַץ, יִקַץ, once וַיִּקֶץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form הֵקִיץ Hiphil, from קוּץ. (Arab. يقظ id.)

יָקַר fut. יֵיקַר 2 Ki. 1:13; יֵיקַר Ps. 72:14, and יֵקַר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܝܩܪ, Arabic وقر id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by לְ and בְּעֵינֵי to be precious or dear to any one, 1 Sa. 26:21, אֲשֶׁר יָקְרָה נַפְשִׁי בְּעֵינֶיךָ "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psa. 72:14; also, followed by מֵעַל *to be highly estimated by any one* (compare צָדַק מִן, רָשַׁע מִן). Zec. 11:13, "a goodly price, אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare כָּבֵד.

Hiphil הוֹקִיר *to make rare* (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יַקִּיר.

יָקָר m. יְקָרָה fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious.* אֶבֶן יְקָרָה collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. אֲבָנִים יְקָרוֹת 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, מַה־יָּקָר חַסְדְּךָ אֱלֹהִים "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear.* Psa. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. בְּיִקְּרוֹתֶיךָ by a Syriacism for בִּיקָרוֹתֶיךָ, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psa. 37:20, כִּיקַר כָּרִים "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יְקַר־רוּחַ in קרי, perhaps "with a quiet spirit," compared with Arab. وقر to be quiet, meek. In כתיב it is וְקַר רוּחַ.

יְקָר m. (with Kametz impure).—(1) *preciousness, costliness.* כְּלִי יְקָר *a precious vessel*, Pro. 20:15. Concr. כָּל־יְקָר whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour*, dignity, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יְקָר m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יָקֹשׁ (*yākōsh*) 1 pers. יָקֹשְׁתִּי i. q. נָקַשׁ and קוּשׁ (which see), TO LAY SNARES, TO BE A BIRDCATCHER Part. יוֹקֵשׁ a fowler, 124:7. Followed by לְ of pers., Jer. 50:24; and more fully יָקֹשׁ פַּח לְ to lay snares for, i. e. to plot against any one. (Fut. יְקֹשׁוּן Isa. 29:21, is from קוּשׁ.)

Niphal נוֹקַשׁ, *to be snared, to be taken in a noose*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically to be snared, or seduced by avarice, Deu. 7:25.

Pual, part. יוּקָשִׁים for מְיוּקָּשִׁים Ecc. 9:12.

Derivatives, יָקוּשׁ, מוֹקֵשׁ, and—

יָקְשָׁן ("fowler"), [*Jokshan*], pr.n. of the second son of Abraham and Keturah, ancestor of the Sabæans and Dedanites, Gen. 25:2, 3.

יָקְתְאֵל ("subdued by God," for יְקֻתָּה אֵל from the root קָתָה = قتا to serve), [*Joktheel*], pr.n.—(1) of a town of the tribe of Judah, Josh. 15:38.—(2) the name which king Amaziah gave to Sela the metropolis of Arabia Petræa, which he took, 2 Ki. 14:7.

יָרֵא pret. pl. יְרֵאתֶם Deut. 5:5, and יְרֵאתֶם Josh. 4:14; fut. יִירָא, וַיִּרָא ,יִרָא; plur. יִירְאוּ and יִרְאוּ, 2 Ki. 17:28; imp. יְרָא, plur. יִרְאוּ, by a Syriacism for יְראוּ, Lehrg. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יְרֹא Josh. 22:25; with pref. לִרֹא for לִירֹא 1 Sam. 18:29; elsewhere fem. יִרְאָה, prop. to tremble. For this root is softened from יָרַע, وري, يرع to tremble, comp. זָרַע Aramæan זְרָא to sow, גָּמַע and גָּמָא to swallow greedily, خبع and خبا to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(*a*) absol. Gen. 3:10; 18:15. אַל־תִּירָא, אַל־תִּירְאִי, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. —(*b*) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also מִן and מִפְּנֵי Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear *from* [or *before*] some person, or thing, in the same manner as verbs of fleeing; compare מִן No. 2, *a*).—(*c*) followed by לְ to fear for any person or thing. Josh. 9:24, וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם "and we feared greatly for our lives because of you;" Pro. 31:21.—(*d*) followed by לְ and מִן with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30, כִּי יָרֵא לָשֶׁבֶת בְּצוֹעַר "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30.—(*e*) followed by פֶּן to fear lest any thing may be done, like δείδω μή, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יָרֵא אֶת־אֱלֹהִים—(*a*) to fear God, prop. Ex. 14:31; 1 Sam. 12:18.—(*b*) to reverence him, as the avenger of wrong; hence *to be godly, upright*, e g Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as وقى, رهب, ورع, خشى, Conj. III.

(3) *to tremble* for joy, like the synonym. פָּחַד. Isa. 60:5, where the more correct copies have תִּרְאִי i. q. תִּירְאִי, not תִּרְאִי. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading תִּרְאִי is preferred; so LXX., Vulg., Targ., Syr., Saad.]

Niphal נוֹרָא *to be feared*, Psa. 130:4. Part. נוֹרָא δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נוֹרָאוֹת *wonderful*, or *illustrious deeds*, of men, Ps. 45:5. [But *the man* here spoken of is "God with us"], especially the deeds of God [*always*], Deu. 10:21; 2 Sam. 7:23; adv. *in a wonderful manner, wonderfully*, Ps. 65:6; 139:14 (like נִפְלָאוֹת).

Piel יֵרֵא *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מוֹרָא.

יָרֵא m. constr. יְרֵא fem. יְרֵאָה constr. יִרְאַת (Prov. 31:30); verbal adj.—

(1) *fearing, reverencing;* with personal pronouns it forms a periphrasis for the finite verb, as יָרֵא אָנֹכִי I fear, Gen. 32:12; יָרֵא אַתָּה thou fearest, Jud. 7:10; אֲנַחְנוּ יְרֵאִים we fear, 1 Sa. 23:3; אֵינֶנּוּ יָרֵא he does not fear, Ecc. 8:13. Followed by the case of the verb יָרֵא אֶת־יְהֹוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יְרֵא אֱלֹהִים *religious, pious* [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יִרְאָה f.—(1) prop. inf. of the verb יָרֵא *to fear, to reverence*. Neh. 1:11, לְיִרְאָה אֶת־שְׁמֶךָ "to fear thy name." 2 Sa. 3:11, מִיִּרְאָתוֹ אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix. 10). Hence יִרְאָתְךָ thy fear. Deu. 2:25; Isaiah 7:25, יִרְאַת שָׁמִיר וָשָׁיִת "fear of thorns and briers." Compare Eze. 1:18, יִרְאָה לָהֶם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאַת יְהוָֹה reverence towards God, *piety*. Pro. 1:7, יִרְאַת יְהוָֹה רֵאשִׁית דָּעַת, Job 28:28; Isa. 11:2; Psa. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יְהוָֹה Job 4:6; 15:4.

יִרְאוֹן ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאִיָּה ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

יָרֵב Hosea 5:13; 10:6; commonly taken as a substantive, see under the root ריב [מֶלֶךְ יָרֵב an adverse king].

יְרֻבַּעַל m. (contr. from יָרֵב בַּעַל "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יְרֻבֶּשֶׁת [*Jerubbesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἱεροβάαλ. Compare אִישׁ־בֹּשֶׁת and אֶשְׁבַּעַל.

יָרָבְעָם ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יָרַד fut. יֵרֵד, וַיֵּרֶד, in pause וַיֵּרַד, imp. רֵד, רְדָה, once יְרַד (Jud. 5:13), inf. absol. יָרֹד (Gen. 43:20), const. רֶדֶת, with suff. רִדְתִּי, once רְדָה Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["Æth. ወረደ:"] In Arabic the word which literally corresponds to this is ورد to go for drink, for water, so used because one goes down to the spring: the word in common use is نزل). One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (שְׁפֵלָה) Gen. 38: ; 1 Sa. 13:20; 23:6, 8, 11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֶל 2 Sa. 11:9, 10; לְ Cant. 6:2; or is put in the accusative (ה ָ paragogic either added or omitted). Ps. 55:16, יֵרְדוּ שְׁאוֹל חַיִּים "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. יֹרְדֵי־בוֹר those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, *to let fall down*. Lam. 3:48, פַּלְגֵי מַיִם תֵּרַד עֵינִי "my eye pours down rivers of waters." Lam 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic لعين وردت البكا my eye pours out weeping (in great abundance), see Schult. Origg. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יֹרֵד בַּבֶּכִי "(weeping) to flow down with weeping."

(2) *to be cast down, to fall* (as if to go down against one's will, compare נָפַל, יָצָא), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHIL הוֹרִיד to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, *to bring down* (hinabführen, —bringen), Gen. 44:21; Jud. 7:4; *to let down*, as by a rope, Josh. 2:15, 18; *to send down* (to Hades), 1 Sa. 2:6; Eze. 26:20: and when done violently, *to cast down*, e. g. of God casting down a people, Ps. 56:8; *to pull down* (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; *to subdue* (nations), 2 Sa. 22:48.

(2) when relating to things, *to carry down*, Gen.

37:25; 43:11, 22; *to send down* (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; *to cause to flow down*, 1 Sa. 21:14; Joel 2:23; and, when connected with force, *to cast down*, Hos. 7:12; Prov. 21:22.

Hophal הוּרַד pass. of Hiph. Gen. 39:1; Isa 14:11, seq.

Derivatives, the following nouns and מוֹרָד.

יֶרֶד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. Ἰαρέδ, Luke 3:37.—(2) 1 Ch. 4:18.

יַרְדֵּן in prose always with the art. הַיַּרְדֵּן (as an appellative, river, so called from descending, flowing down; like the Germ. Rhyn, Rhein, from the verb rinnen, compare يَمّ a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10. Arab. الاردن *el-Urdun*, and also now it is called الشريعة *esh-Sheri'ah*, i. e. *the ford* (as having been of old crossed by the Israelites), [or rather, *the watering place*]. אֶרֶץ יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, *a Cicero*, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרָה inf. יָרֹה, יְרוֹת, and יְרוֹא 2 Chron. 26:15, imp. יְרֵה, fut. יִירֶה [1 pers. pl. with suff. נִירָם].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יֹרֶה an archer, 1 Ch. 10:3.

(2) *to lay foundations* (compare Gr. βάλλεσθαι ἄστυ, for to lay the foundations of a city; Syr. ܫܬܐ to cast, to place a foundation), *to found*. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar אֲשֶׁר יָרִיתִי which I have founded," i. e. placed, or raised.

(3) *to sprinkle, to water* (pr. to throw water, to scatter drops, compare זָרַק), Hos. 6:3. Hence part. יוֹרֶה the former rain, see above, page CCCXLIII, B.

Niphal, pass. of No. 1, *to be shot through with darts* or *arrows*. Fut. יִיָּרֶה Ex. 19:13.

Hiphil הוֹרָה, fut. יוֹרֶה, with Vav convers. וַיּוֹר.

(1) i.q. Kal, *to cast*, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. וַיּוֹר 2 Ki. 13:17. Part. מוֹרֶה *an archer*, 1 Sam. 31:3. Written by an Arameism in the manner of verbs לא, 2 Sam. 11:24, וַיֹּרְאוּ הַמּוֹרְאִים "and the archers shot," comp. 2 Ch. 26:15.

(2) *to sprinkle, to water*. Part. מוֹרֶה i. q. יוֹרֶה "the former rain," Joel 2:23; Ps. 84:7.

(3) *to send out the hand* (like שָׁלַח יָד), especially for pointing out. Hence *to show, to indicate*, Gen. 46:28. Prov. 6:13, מֹרֶה בְּאֶצְבְּעֹתָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) *to teach, to instruct* (comp. Gr. δεικνύω, ἀναφαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. *to instruct* any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by בְּ of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by אֶל (prop. to teach or conform *to* something) 2 Ch. 6:27; or מִן (to instruct *concerning*) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, תּוֹרָה, מוֹרֶה, יוֹרֶה, [also יוֹרֵי, יְרִיָּה, יְרִיאֵל, יְרוּשָׁלַיִם, יְרוּאֵל].

יָרַה ἅπαξ λεγόμ., in my judgment, kindred to the roots יָרֵא, יָרַע, pr. TO TREMBLE; hence *to be frightened*, like the Arabic وَرِهَ. Hence תִּרְהוּ (2 Codd. תִּירְהוּ), Isa. 44:8, i. q. תִּשְׁתָּעוּ. LXX. μὴ πλανᾶσθε. All the other versions express the signification of fearing, as though it were the same as תִּירְאוּ.

יְרוּאֵל ("people," or "habitation of God," see יְרוּשָׁלַיִם ["founded by God"]), [*Jeruel*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרוֹחַ (i. q. יָרֵחַ "moon"), [*Jaroah*], pr. name, m 1 Ch. 5:14.

יָרוֹק m. *that which is green*, Job 39:8. Root יָרַק.

יְרוּשָׁא & **יְרוּשָׁה** ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יְרוּשָׁלַיִם (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יְרוּשָׁלַםִ, anciently (Gen. 14:18) and poet. (Psal. 76:3) שָׁלֵם pr. n. *Jerusalem* (Gr. Ἱερουσαλήμ and Ἱεροσόλυμα), a royal city of the Canaanites (Josh. 10:1, 5; 15:8), and from the time of David and onward the me

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that יְרוּשָׁלַם stands for יְרוּשׁ־שָׁלַיִם *the possession of peace*, one שׁ being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in יְרֻבַּעַל for יְרוּב בַּעַל; besides the form יְרוּשׁ with the meaning of *possession* (=יְרֻשָּׁה) neither occurs separately nor yet in composition. I prefer regarding יְרוּ as a segolate noun (of the form מְתוּ, רְעוּ), i. q. Arabic وري *men*, and יְרוּשָׁלַם *men* or *people of peace*; or perhaps, *house* or *habitation of peace*; just as, on the contrary, اهل and بيت are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, יְרוּאֵל, which may be more suitably rendered *house of God* than *people of God*; and the same interpretation of this name is found in Saadiah, who translates دار السلام and مدينة السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name יְרוּ from the root יָרָה, signifying *foundation*, and thus יְרוּשָׁלַם *the foundation of peace*]. As to the latter of the compound parts of this name, some suppose שָׁלֵם and שָׁלַיִם to be the dual of שָׁלָה *quiet*, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ם in this word is originally radical, not servile; as shewn by the forms שָׁלֵם, Arab. شَلَّم, شَلَم, Chald. יְרוּשְׁלֵם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלֵם *the dwelling of peace:* and at length the later writers regarded ַ־ם as an ancient form of the Dual, and on this account every where have read יְרוּשָׁלַיִם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently, שֹׁמְרוֹן, Ch. שָׁמְרַיִן, and hence as if it were a dual, שָׁמְרָיִן; compare Lehrg. page 538.

יְרוּשְׁלֶם & יְרוּשְׁלֵם Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

[" **יָרַח** an unused root, probably (as noticed by Maurer), i. q. יָרַק *to be yellow;* ח and ק being interchanged." Hence]—

יָרֵחַ m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לִפְנֵי יָרֵחַ "before the moon," i. e. as long as the moon shall shine.

יֶרַח m. (comp. Lehrg. p. 512, note 11); pl. יְרָחִים const. יַרְחֵי.

(1) *a month*, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חֹדֶשׁ, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [*Jerah*], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the *Alilæi*, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been بنى هلال children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be *the coast of the moon* (غبّ القمر) *and the mountain of the moon* (جبل القمر), near Hadramaut; for יֶרַח Gen. loc. cit. is joined with the country of Hadramaut.

יְרַח Chald. *the moon* [*a month*, so expressly corrected in Thes.], Ezr. 6:15.

יְרֵחוֹ Num. 22:1; also יְרִיחוֹ Josh. 2:1, 2, 3, and יְרִיחֹה 1 Ki. 16:34; *Jericho*, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικοῦς, xvi. 2, § 41, Arabic ريحى, ريحا, *Rîha*, see Relandi Palæstina, p. 383, and 829, seq. (If the primary form be יְרֵחוֹ, it may be rendered *city of the moon*, from יָרֵחַ and וֹ, ה=וֹן, as in the words עַכּוֹ, שִׁלֹה, שִׁילוֹ; if יְרִיחוֹ, it signifies *a fragrant place*, from the root רִיחַ.)

יְרֹחָם ("who is loved" [" who will find mercy"]), [*Jeroham*], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

5:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

יְרַחְמְאֵל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 24:29.—(3) Jer. 36:26; From No. 1, there is patron. in ־ִי [*Jerahmeelites*], 1 Sa. 27:10.

יַרְחָע [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

יָרַט fut. יִירַט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic ورط II. id. ورطة, a precipice, destruction). Job 16:11, עַל־יְדֵי רְשָׁעִים יִרְטֵנִי "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus impiorum me tradidit*, LXX. ἔῤῥιψε. יִרְטֵנִי (to be marked with the line Metheg) for יִירְטֵנִי. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation הרע (הֵרַע).

[Piel, Job 16:11; see above.]

Derivative מוֹרָט [in Thes. referred to מָרַט].

יְרִיאֵל ("people of God"=יְרוּאֵל ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:2.

יָרִיב—(1) m. *an adversary*, from the root רִיב, Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(*a*) see יָכִין No. 1.—(*b*) Ezr. 8:16.

יְרִיבַי (from יָרִיב with the adj. termination ־ַי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יְרִיָּה & **יְרִיָּהוּ** "people of Jehovah;" see יְרוּאֵל ["either 'founded by God,' (or else,) i.q. יְרְאִיָּהוּ 'whom Jehovah regards'"]), [*Jerijah*], pr.n. m. 1 Ch. 23:19; 24:23; 26:31.

יְרִיחוֹ; see יְרֵחוֹ.

יְרִימוֹת [*Jerimoth*]; see יְרֵמוֹת.

יְרִימוֹת ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יְרִיעָה f. *a veil, curtain*, so called from tremulous motion (see the root יָרַע No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. ܝܪܝܥܬܐ the curtain of a tent, and the tent itself).

יְרִיעוֹת ("curtains"), [*Jerioth*] pr. n. f. 1 Ch 2:18.

יָרֵךְ an unused root, perhaps of the same or a similar meaning as the cognate root רָכַךְ *to be soft, tender.* Hence—

יָרֵךְ const. יֶרֶךְ, with suff. יְרֵכִי f. (Nu. 5:21); dual יְרֵכַיִם.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. μηρός. (Arab. وَرِك, *thigh, haunch, buttocks.*) Wherein it differs from מָתְנַיִם *the loins*, ὀσφύς, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness מִמָּתְנַיִם וְעַד יְרֵכַיִם from the loins even to the thighs," and also from the general use of the word. For thus מָתְנַיִם signifies the lower part of the back, יָרֵךְ dual יְרֵכַיִם the double thick and fleshy member extending from the bottom of the spine to the legs (שׁוֹקַיִם) i. e. the two thighs with the buttocks. כַּף הַיָּרֵךְ the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (עַל יָרֵךְ) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (Keule, Schinken), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form יְרֵכָה is more used; [query, the existence of such a form, see Thes.]), it is—(*a*) *that part* of the holy candlestick *in which the shaft* (קָנֶה) *divided into three branches*, Ex. 25:31; 37:17.—(*b*) *the side* of a tent, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual יְרֵכַיִם *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

יַרְכָה [יְרֵכָה Thes.] f. i. q. יָרֵךְ No. 2, *the hinder part*, or *side* (of a country), Gen. 49:13. Compare שְׁכֶם, כָּתֵף.

Dual יַרְכָתַיִם constr. יַרְכְּתֵי, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) in the interior area, *the parts farthest in, the extremities, inmost recesses*, as of a house,

Ps. 128:3, of a ship, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:23. Hence יַרְכְּתֵי לְבָנוֹן the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יַרְכְּתֵי הַר־אֶפְרָיִם "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions.* [Is not this meaning wholly needless?] יַרְכְּתֵי צָפוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יַרְכְּתֵי אָרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. כַּנְפוֹת הָאָרֶץ).

יַרְכָה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יָרַם an unused root, probably i. q. רום, ورم and אָרַם *to be high, lofty.* Hence—

יַרְמוּת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, يرموك Rob. ii. 344.]

יְרֵמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14.—(2) Ezra 10:26.—(3) Ezra 10:27.—(4) 1 Ch. 23:23; for which there is יְרִימוֹת 24:30.—(5) 25:22; for יְרִימוֹת verse 4.—(6) Ezra 10:29 רָמוֹת קרי, כתיב.

יְרֵמַי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמְיָה & יִרְמְיָהוּ (יְרָמֶה יָהוּ probably "whom Jehovah has appointed," from רמה in the Chald. usage), *Jeremiah.* LXX. Ἱερεμίας, pr. n.—(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc.—(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3.—(4) 1 Ch. 5:24. —(5) 12:4.—(6) 12:10.—(7) Neh. 10:3; 12:1.

יָרַע—(1) properly TO TREMBLE. (This signification lies in the primary syllable רע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד). Once, thus, in the verb, Isaiah 15:4, נַפְשׁוֹ יָרְעָה לוֹ "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يرع, ورع. In the same sense in Hebrew יָרֵא is commonly used, which is formed from this root, the letter ע being somewhat softened. Compare also יָרָה).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs only in fut. יֵרַע (the other forms, as pret. רַע, Hiphil הֵרַע are from רָעַע, from which also the fut. itself of יֵרַע may be taken, as יֵמַר from מָרַר, יֵקַל from קָלַל; but comp. pret. טוֹב fut. יִיטַב). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed—(*a*) יֵרַע לִי it will be ill for me, will go ill, Psa. 106:32.—(*b*) וַיֵּרַע בְּעֵינָי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה גְדוֹלָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיֵּרַע בְּעֵינֵי הָאֱלֹהִים עַל הַדָּבָר הַזֶּה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא־יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפְּאֵל ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. **יָרַק**—(1) TO SPIT, i. q. רָקַק. (Ch. רוק, Æth. ወረቀ: id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַק.

II. **יָרַק** an unused root; *to be green*, as an herb, a plant. Arab. ورق to come into leaf, as a tree. IV. to shoot forth; both ideas arising from that of verdure. Hence the following words [also יָרוֹק].

יָרָק masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb.* גַּן הַיָּרָק a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֲרֻחַת יָרָק a portion of vegetables, Pro. 15:17. (Syr. ܝܘܪܩܐ, ܝܘܪܩܢܐ herb.)

יֶרֶק m. *greenness.* כָּל־יֶרֶק עֵשֶׂב all greenness of herb, Gen. 1:30; 9:3. יֶרֶק דֶּשֶׁא greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יֵרָקוֹן m. χλωρότης, ὠχρότης—

(1) of persons, *paleness* of face; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يرقان id.)

["**יָרְקְעָם** ("paleness of the people?"), *Jorkeam*, pr. n. of a town of Judæa, 1 Ch. 2:44."]

יְרַקְרַק plur. fem. יְרַקְרַקּוֹת—(1) adj. *greenish, yellowish*, χλωρίζων, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawniness* (of gold), Psa. 68:14. (Æth. ወርቅ: denotes *gold* itself. Arab. وَرِق money, coins.)

יָרַשׁ (Jer. 49:1) & **יָרֵשׁ** fut. יִירַשׁ imp. רֵשׁ Deu. 1:21; רָשׁ ib., 2:24, 31; and fully רֵשׁ with ה parag. רְשָׁה 33:23; inf. רֶשֶׁת suff. רִשְׁתּוֹ.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by *force*, 1 Ki. 21:16. (This, and not *to inherit*, is shewn to be the primary signification, by the derivatives רֶשֶׁת a net, so called from taking or catching; and תִּירוֹשׁ must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in רם, רץ, such as הָרַם which see. In Arabic and Syriac there is a secondary sense of inheriting in the verbs وَرِثَ, ܝܺܪܶܬ; and perhaps the Lat. *heres, heredis*, is of the same stock, unless, indeed, it be from αἱρέω, capio). Constr.—(*a*) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Psa. 44:4; 83:13.—(*b*) followed by an acc. *to take possession of any one*, i. e. to take possession of his goods; *to expel, to drive him out* from the possession, to succeed in his place. Deu. 2:12, וּבְנֵי עֵשָׂו יִירָשׁוּם וַיַּשְׁמִידוּם מִפְּנֵיהֶם "and the Edomites expelled them (the Horites) and destroyed them before them." Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, "a handmaid when she expels her mistress," succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, "the Lord will destroy those nations before thee, וִירִשְׁתָּם and thou shalt occupy their possession." Jud. 11:23, "Jehovah drove out the Amorites before his people, וְאַתָּה תִּירָשֶׁנּוּ and wilt thou occupy their land?"

(2) *to possess*, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, יָרַשׁ אֶרֶץ to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially *to receive an inheritance*, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2), *to inherit any one's goods*, Gen. 15:3, 4. Absol. Gen. 21:10, "the son of the bond-woman shall not inherit with my son, even with Isaac." Part. יוֹרֵשׁ *an heir*, Jer. 49:1.

NIPHAL, *to be dispossessed of one's possessions* (pass. of Kal No. 1, *b*); *reduced to poverty*, Gen. 45:11; Pro. 20:13. In this signification it is kindred to רוּשׁ to be poor.

PIEL יֵרֵשׁ i. q. Kal No. 1, with an acc. of the thing, Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, *to make poor*. Jud. 14:15, where there is יָרְשֵׁנוּ which I prefer placing here rather than under Kal. Inf. Kal would be לְרִשְׁתֵּנוּ.

HIPHIL הוֹרִישׁ—(1) *to give the possession of any thing to any one*, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, וַתּוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי "and makest me to possess the sins of my youth," i. e. now imputest them to me. Followed by לְ of the pers. Ezr. 9:12.

(2) i. q. Kal No. 1, *to occupy*—(*a*) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19.—(*b*) followed by an acc. of pers. to possess the property of any one, i. e. "to expel him from possession." Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, "God shall drive them out from his belly" (the riches swallowed up). Hence *to dispossess of goods*, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) *to blot out, to destroy*, Nu. 14:12.

Derivatives, תִּירוֹשׁ, מוֹרָשָׁה, מוֹרָשׁ, רֶשֶׁת, יְרֻשָּׁה, יְרֵשָׁה, and pr. n. יְרוּשָׁא or יְרוּשָׁה [מֹרֶשֶׁת].

יְרֵשָׁה f. Nu. 24:18, and—

יְרֻשָּׁה f. *a possession*, Deut. 2:5, 9, 19; Joshua 12:6, 7.

["(2) *inheritance*, Jer. 32:8."]

יִשְׂחָק see יִצְחָק.

יְשִׂימִאֵל ("whom God makes," i. e. creates), [*Jesimiel*], pr. n. m. 1 Ch. 4:36.

יָשַׂם—(1) i. q. שׂוּם TO SET, or PLACE. Hence כתיב וַאִישְׂמָה Jud. 12:3.

(2) intrans. *to be set, placed* (compare יָצַר and צוּר). Fut. וַיִּישֶׂם Genesis 50:26, and 24:33 כתיב, where the קרי is וַיּוּשַׂם, Hoph. from שׂוּם.

יִשְׂרָאֵל ("contender," "soldier of God," from שָׂרָה to fight, and אֵל, Gen. 32:29; 35:10; comp. Ho. 12:4), *Israel*, pr. n. given by God to Jacob the patriarch (Gen. locc. citt.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. יַעֲקֹב).—יִשְׂרָאֵל or בְּנֵי יִשְׂרָאֵל signifies—

(1) *all the descendants of Israel, or Israelites*

Gen. 34:7; 49:7. אֶרֶץ יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6 23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλῖται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ; also lovingly, as elsewhere יְשֻׁרוּן (which see). Hos. 8:2, יְדַעֲנוּךָ יִשְׂרָאֵל "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied *to the kingdom founded by Jeroboam*, so that from that time the kings of the ten tribes were called מַלְכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מַלְכֵי יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שֹׁמְרוֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed שקל ישראל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרְאֵלִי 2 Sam. 17:25; fem. יִשְׂרְאֵלִית Lev. 24:10. *Israelite.*

[**יְשַׂרְאֵלָה** pr. n. m. 1 Ch. 25:14, see יְשַׂ׳.]

יִשָּׂשכָר [*Issachar*], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בני יששכר) dwelt in the region near the sea of Galilee, Josh. 19:17—23.—This name, as it now stands in the editions (like יְרוּשָׁלַםִ, יְהוָֹה, etc., see Simonis, Analys. Lect. Masoreth. in Pref.), takes the vowels belonging to a continual קרי, יִשָּׂכָר (bought with wages or price, see Gen. 30:16). The more full reading in כתיב may be read in two ways, either יֵשׁ שָׂכָר *he is wages*, or יִשָּׂשכָר (for יִשָּׂא שָׂכָר) *he brings wages*, er bringt den Lohn.

יֵשׁ followed by a Makkaph, יֶשׁ־,—(1) prop. subst. *esse, being, existence* (see יֶשְׁנָה); whence *that which is present, ready; οὐσία*, wealth (compare עֲתִידוֹת). So prob. Prov. 8:21, לְהַנְחִיל אֹהֲבַי יֵשׁ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. ܐܝܬ, אִיתַי, which see, id.; Arab. أَيْسَ. Opposed to אַיִן, אֵין, there is not). Specially, therefore, with a sing. *is, was, will be, may be.* Gen. 28:16, יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:15, יֵשׁ וָיֵשׁ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. יֵשׁ אֲשֶׁר *there are those who, there will be those who* (Syr. ܐܝܬ ܕ), Neh. 5:2, 3, 4. יֵשׁ לִי there is to me, *I have*, Genesis 43:7; 44:20; hence כָּל־אֲשֶׁר יֶשׁ־לוֹ whatsoever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer 5:1. Ecc. 1:10, יֵשׁ דָּבָר שֶׁיֹּאמַר "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יֵשׁ מִתְעַשֵּׁר "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יֵשׁ אֲשֶׁר יִהְיֶה "there was, when there was," etc., i. e. there was sometimes, like Ch. אית דהוי.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יֶשְׁךָ thou art, Jud. 6:36; יֶשְׁכֶם ye are, Gen. 24:49; יֶשְׁנוֹ he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יֶשְׁךָ מוֹשִׁיעַ "if thou savest." Gen. 24:42, 49.

יָשַׁב fut. יֵשֵׁב, inf. abs. יָשׁוֹב (1 Sa. 20:5), constr. שֶׁבֶת, with suff. שִׁבְתִּי, imp. שֵׁב, שְׁבָה.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, וַתֵּשֶׁב לָהּ "and she sat down." Also, *to be seated, to be sitting*, followed by בְּ (Gen. 19:1; 2 Sa. 7:1); עַל (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יֹשֵׁב הַכְּרֻבִים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones;* (Aram. יְתֵב, ܝܬܒ id. Arab. verb وَثَبَ, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit

White; but this sense is found in the substantives ثَابٌ, a sitting down, habitations, places, ثَابٌ, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(*a*) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psa. 9:8; 55:20. Hence, Isa. 10:13, יוֹשְׁבִים "those who sit on (thrones)," i.e. kings.—(*b*) of those who *lie in wait for* others, Psal. 10:8; 17:12; Job 38:40. Followed by לְ Jer. 3:2. Comp. Gr. λόχος, ambush; λοχεύω, λοχίζω, to lie in ambush, from λέγω, to sit down; sich legen, and Arabic وثب, (see above).—(*c*) of an army, which sits down in a place, and holds possession of it (einen Ort besetzt haben), 1 Sa. 13:16.—(*d*) of mourners, Isa. 47:5; Job 2:13. (*e*) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(*f*) *To sit with any one*, followed by עִם is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and הָלַךְ עִם, בּוֹא עִם.—As to the phrase, "to sit at the king's right hand," see above, page CCCLI, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, יֹשֵׁב אֹהָלִים "remaining in the tents," i.e. staying at home. With a dative pleonast. Gen. 22:5, שְׁבוּ לָכֶם פֹּה "remain here." Followed by a dat. of pers. *to remain for some one*, i.q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by בְּ Deut. 17:14, and עַל of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. יוֹשֵׁב *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But יָשַׁב followed by an accus. is also to dwell *near*, *by* anything, to be neighbour (comp. גּוּר). יוֹשְׁבֶיהָ those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, יֹשֵׁב אֹהֶל וּמִקְנֶה "those who dwell in tents and amongst flocks."

(4) pass. *to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner שָׁכַן and Greek ναίω, ναιετάω, signify both *to inhabit* and *to be inhabited*.

Niphal נוֹשַׁב *to be inhabited*, Exod. 16:35, and often in other places.

Piel יִשֵּׁב *to place, to make to sit down*, Ezek. 25:4.

Hiphil הוֹשִׁיב—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by בְּ of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause* a woman *to dwell with one*, i.e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. ወሰበ: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause* a land *to be inhabited*, Eze. 36:33; Isa. 54:3.

Hophal.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, שִׁיבָה (for יְשִׁיבָה), מוֹשָׁב, תּוֹשָׁב, and the pr. names which follow.

יֹשֵׁב בַּשֶּׁבֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages יָשָׁבְעָם.

יֶשֶׁבְאָב ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יִשְׁבָּח ("praising"), [*Ishbah*], pr. n. m. 1 Ch. 4:17.

יִשְׁבּוֹ בְנֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 כתיב; קרי, יִשְׁבִּי בְּנֹב ("my seat is at Nob"), [*Ishbi-benob*].

יָשֻׁבִי לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יָשָׁבְעָם l. *Yashov'am*, like יָרָבְעָם ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יִשְׁבָּק ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יָשְׁבְּקָשָׁה ("a seat in a hard place"), [*Joshbekashah*], pr. n. m. 1 Ch. 25:4, 24.

יָשָׁה a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun יֵשׁ *esse, being*, and תּוּשִׁיָּה *a setting upright* (aid), *uprightness*, truth. Prop. *to stand, to stand out, to stand upright;* hence *to be*. (With this agree Sanscr. *as*, to be, Pers. هستن, Latin *esse*.) Kindred in signification is כּוּן to stand, whence كان *to be* Other traces of this root are found in the pr. names יִשַׁי, יוֹשָׁה.

יָשׁוּב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. יָשֻׁבִי Nu. loc. cit.

יִשְׁוָה ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

יִשְׁוִי (id.), [*Isui, Ishui, Jesui*], pr.n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

יְשׁוֹחָיָה ("whom Jehovah casts down"), [*Jeshohaiah*], pr. n. m. 1 Ch. 4:36.

יֵשׁוּעַ [*Jeshua*], a contracted form of the pr. n. יְהוֹשֻׁעַ used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יְהוֹשֻׁעַ No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

["(4) a city of Judah, Neh. 11:26."]

יְשׁוּעָה f. with ה parag. poet. יְשׁוּעָתָה Ps. 3:3; 80:3 (from the root יָשַׁע).

(1) Verbal adj. f. *that which is delivered, safe*, Isa. 26:1, 18.

(2) Subst.—(*a*) *deliverance, help*; יְשׁוּעַת יְהוָה "aid vouchsafed by God," Ex. 14:13.—(*b*) *welfare*, Job 30:15.—(*c*) *victory*, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

יָשַׁח an unused root. Arab. transp. وحش *to be void, empty*, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحشا fasting, having taken no food. Hence—

יֶשַׁח m. found once Micah 6:14; *hunger*, prop. emptiness of stomach.

יָשַׁט only found in Hiphil הוֹשִׁיט to stretch out, Est. 4:11; 5:2; 8:4. (Syr. and Ch. אוֹשֵׁט, ܐܘܫܛ, ܡܘܫܛ id.)

יִשַׁי (perhaps "wealthy," see יֵשׁ No. 1). pr. n. *Jesse*, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies בֶּן־יִשַׁי 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); *the stem of Jesse*, Isa. 11:1; poet. used of the family of David, and *the root*, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David;" *root* can never be put for *shoot* as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was *both*.] LXX. Ἰεσσαί.

יִשִּׁיָּה ("whom Jehovah lends"), [*Ishijah, Ishaiah*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

יִשִּׁיָּהוּ (id.), [*Jesaiah*], pr. n. m. 1 Ch. 12:6

יְשִׁימוֹן m. *a waste, a desert*, Ps. 68:8; 78:40; 106:14. Root יָשַׁם.

יְשִׁימוֹת pl. f. *desolations, destruction*, Psalm 55:16 כתיב. Root יָשַׁם; compare pr. n. of the town בֵּית־הַיְשִׁימוֹת p. cxvii, B.

יָשִׁישׁ m. *an old man*, properly hoary, (from the root יָשַׁשׁ); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this ܩܫܝܫܐ, قسيس, the letter י being changed into the hardest of the palatals (see under the letter כ).

יְשִׁישַׁי ("descended from an old man"), [*Jeshishai*], pr. n. m. 1 Ch. 5:14.

יָשַׁם i. q. שָׁמֵם to be laid waste, desolated. Hence fut. תֵּשַׁם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שָׁמֵם itself, like יֵקַל from קָלַל, see Hebrew Grammar § 66, note 3); plur. תֵּישַׁמְנָה Eze. 6:6.

Derived nouns, יְשִׁימוֹן, יְשִׁימוֹת, and—

יִשְׁמָא ("wasteness"), [*Ishma*], pr. n. m. 1 Ch. 4:3.

יִשְׁמָעֵאל ("whom God hears"), *Ishmael*, pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. יִשְׁמְעֵאלִי 1 Chron. 2:17; 27:30; pl. ־ִים Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

יִשְׁמַעְיָה ("whom Jehovah hears"), [*Ismaiah*], pr. n. m. 1 Ch. 12:4. A different person is יִשְׁמַעְיָהוּ 1 Ch. 27:19.

יִשְׁמְרַי (for יִשְׁמַרְיָה, "whom Jehovah keeps"), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

יָשֵׁן & יָשַׁן fut. יִישַׁן, inf. יְשׁוֹן Ecc. 5:11, pr. to be languid, weary (schlaff, müde seyn), hence—

(1) of persons, *to fall asleep*, Gen. 2:21; 41:5; Ps. 4:9; *to sleep, to be sleeping*, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, schlummern; سنة the beginning of sleep. As to sleep

itself, they commonly use the verb نام, which on the contrary is used in Hebrew of slumbering, see נום). Persons are said, poetically, to sleep who are—(*a*) idle, doing nothing, whence ἀνθρωπομόρφως, Psalm 44:24, "why sleepest thou, O Jehovah?" Psalm 78:65.—(*b*) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, יָשֵׁן שְׁנַת עוֹלָם Jer. 51:39, 57, and יָשֵׁן מָוֶת Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare נָבֵל, נְבֵלָה. So adj. יָשָׁן, and—

Niphal נוֹשַׁן—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

Piel, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, שֵׁנָה, שְׁנַת and those which follow immediately.

יָשָׁן m. יְשָׁנָה f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. firne), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשֵׁן f. יְשֵׁנָה. Pl. const. יְשֵׁנֵי Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, אֲמָתְךָ יְשֵׁנָה "thy handmaid was sleeping." Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is הָשֵׁם.

יְשָׁנָה ("old"), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשַׁע unused in Kal, Arab. وسع, to be spacious, ample, broad, figuratively *to be opulent*, kindred to שׁוּעַ. See Jeuhari in A. Schultens, Origg. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָוַח, רָחַב), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צָרָה, צוּר). Hence—

Hiphil הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained יְהוֹשִׁיעַ Ps. 116:6, apoc. יוֹשַׁע, וַיּוֹשַׁע.

(1) *to set free, to preserve*, followed by מִן Ps. 7:2; 34:7 44:8; מִיַּד Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and לְ Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i.q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִּי יָדִי "my own hand has helped me," [saved me] or, הוֹשִׁיעָה לִּי זְרֹעִי "my own arm has helped me," i.e. "by my own valour (without the aid of any one) have I gained the victory." Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הוֹשֵׁעַ יָדְךָ לָךְ "to help thyself with thy own hand," i.e. to take private vengeance, 1 Sa. 25:33. יָדְךָ and יָדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

Niphal—(1) *to be freed, preserved*, followed by מִן Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not *saved* in the alleged passage?] Deu. 33:29. Part. נוֹשָׁע *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as *bestowing salvation*]; Ps. 33:16.

Derivatives, besides those which immediately follow, מוֹשָׁעוֹת, יְשׁוּעָה, and the pr. n. אֱלִישׁוּעַ, הוֹשֵׁעַ, יֵשׁוּעַ, יְהוֹשֻׁעַ, הוֹשַׁעְיָה [also מֵישַׁע and מֵישָׁע].

יֵשַׁע & **יֶשַׁע** with suff. יִשְׁעִי, יֶשְׁעֲךָ Ps. 85:8.

(1) *deliverance, aid*, [*salvation*], Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, לְיֵשַׁע אֶת־מְשִׁיחֶךָ "to deliver thine anointed." אֱלֹהֵי יִשְׁעִי God of my help [*salvation*], i.e. my helper [*saviour*]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יִשְׁעִי ("salutary"), [*Ishi*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יְשַׁעְיָהוּ ("the salvation of Jehovah"), *Isaiah*, [*Jeshaiah*], LXX. Ἡσαΐας, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

יְשַׁעְיָה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—(4) Neh. 11:7.

[" **יָשַׁף** an unused root, kindred to the roots שָׁפָה to make smooth, and צָפָה, صفى to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

יָשְׁפֵה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

יָשְׁפֵה Eze. 28:13, *a jasper*, a precious stone of different colours. (Arab. يشب, يشم, يشف, also يصب, يصف, id.) If an etymology is to be sought in Hebrew, it may be from the root שָׁפָה to be smooth [but see יָשַׁף above]. But the form of the word appears strange, as if it were foreign.

יִשְׁפָּה (perhaps "bald," from שָׁפָה), [*Ispah*], pr. n. m., 1 Ch. 8:16.

יִשְׁפָּן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

יָשַׁר fut. יִישַׁר (once יִשַׁר 1 Sa. 6:12).

(1) i. q. אָשַׁר (kindred roots are כָּשֵׁר, עָשַׁר) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, יָשַׁר בְּעֵינַי *to be straight in my eyes*, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) *to be even, level*, metaphorically used of an even mind, i. e. tranquil (compare שִׁוָּה Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, הִנֵּה עֻפְּלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) *to make* a way *straight*, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. יַשֵּׁר לָלֶכֶת to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence *to direct*, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) *to esteem as right, to approve*, Ps. 119:128.

(3) causat. of Kal No. 2, *to make even, level*, as a way, Isa. 40:3; 45:13; followed by לְ for any one.

PUAL, pass. of Piel No. 3. Part. זָהָב מְיֻשָּׁר *gold made even, spread out*, 1 Ki. 6:35.

HIPHIL הֵישִׁיר and הוֹשִׁיר (Ps. 5:9; Isa. 45:2 כתיב)—(1) *to make* a way *straight*. Ellipt. Pro. 4:25, "let thy eyelids יַיְשִׁירוּ נֶגְדֶּךָ make straight (sc. a way) before thee," i. e. let them look straight.

(2) *to make* a way *even*, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, מִישׁוֹר, מֵישָׁר, pr. n. שָׁרוֹן and those which immediately follow.

יָשָׁר adj. f. יְשָׁרָה—(1) *straight*. Eze. 1:7, 23; Job 33:27, יָשָׁר הֶעֱוֵיתִי "I have made the straight crooked;" I have acted perversely. Figuratively יָשָׁר בְּעֵינַי that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did הַיָּשָׁר בְּעֵינָיו what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, הַיָּשָׁר בְּעֵינֵי יְהוָה "that which is pleasing to God." Followed by לִפְנֵי id., Pro. 14:12; 16:25. Often used of persons—(*a*) *upright, righteous*, Job 1:1, 8; Ps. 11:7. More fully expressed יִשְׁרֵי לֵב Ps. 7:11, and יִשְׁרֵי דֶרֶךְ 37:14. יְשָׁרִים κατ' ἐξοχήν, are the Jews, Daniel 11:17. סֵפֶר הַיָּשָׁר [the book of Jasher] *the book of the upright*, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that יָשָׁר is also used of military valour, the title of that book might not be ill rendered *the book of valour;* comp. the name of the celebrated Arabic anthology, called حماسة i. e. valour.) Neutr. יָשָׁר uprightness, integrity, Psa. 37:37; 111:8.—(*b*) *just, true*, of God, and the word of God, Deu. 32:4; Psa. 33:4; 119:137.

(2) *even*, used of a way, Jer. 31:9; hence דֶּרֶךְ יְשָׁרָה an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. יְשַׁר לֵב ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic يسر to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

יֵשֶׁר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

יֹשֶׁר m.—(1) *straightness*, of way, Pro. 2:13; 4:11.

(2) Figuratively—(*a*) *what is right, what ought to be done, that which is just and meet*. Prov. 11:24, "who withholds מִיֹּשֶׁר more than is just and meet." With suffix יָשְׁרוֹ what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought *to speak, that which is true* or *right*, Job 6:25.—(*b*) used of persons; *uprightness, integrity*, often with the addition of לֵב, לֵבָב, Deut 9:5; Ps. 25:21; 119:7; Job 33:3.

יְשַׂרְאֵלָה ("right before God"), [*Jesharelah*], pr. n. m. 1 Ch. 25:14.

יְשָׁרָה or יְשָׁרָה, constr. יִשְׁרַת f. i. q. יֹשֶׁר *uprightness, integrity*, 1 Ki. 3:6.

יְשֻׁרוּן m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that יְשֻׁרוּן was a diminutive of the name יִשְׂרָאֵל, used among the people and in common life for the fuller form יִשְׂרָאֵלוּן (as to the syllable וּן added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as Fritz for Friedrich); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root יָשַׁר; compare יְשָׁרִים Nu. 23:10. So Gr. Venet. Ἰσραελίσκος. Others regard יְשֻׁרוּן as a diminutive from יָשָׁר (as if יְשׁוּר), as though *rectulus, justulus* [the righteous little people], das liebe, fromme Völkchen (Aqu., Symm., Theod. εὐθύς); but the passage in Isaiah appears to hinder this, where it stands for יִשְׂרָאֵל, parall. יַעֲקֹב: [Yet this was Gesenius' corrected judgment].

יָשַׁשׁ an unused root; cogn. to שׂוּשׁ *to be white, hoary;* hence *to have hoary hairs*, i. e. *to be an old man;* comp. שֵׂיבָה.

Hence יָשִׁישׁ, pr. n. יְשִׁישַׁי, and—

יָשִׁשׁ m. *an old man*, prop. *hoary*, 2 Ch. 36:17.

יָת Chald. i. q. Heb. אֵת, the mark of the acc. With pron. יָתְהוֹן *them*, Dan. 3:12.

יְתִב Chald. i. q. Heb. יָשַׁב—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) *to dwell*, Ezr. 4:17.

APHEL הוֹתֵב *to cause to dwell*, Ezr. 4:10.

יָתַד an unused root. Arabic وتد and وطد *to make firm, to fix firmly*. Hence—

יָתֵד const. יְתַד, plur. יְתֵדוֹת, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) *a pin, a nail*, which is fixed into a wall, Eze. 15:3; Isa. loc. cit.; specially *a pin of a tent*, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. *To drive in a pin* or *nail*, is in Hebrew (as in Arabic, see Vit. Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense יָתֵד is used Ezr. 9:8; comp. גָּדֵר verse 9, and the roots נָטַע, נָתַשׁ. Also, *a nail* or *pin* is used metaphorically of a *prince*, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called פִּנָּה or *corner stone*, on whom the state is builded.

(2) *a spade, paddle*, Deu. 23:14. יְתַד הָאֶרֶג Jud. 16:14, *a weaver's spatha*. [In Thesaur. this last passage is not put under this head.]

יָתוֹם m. *an orphan*, from the root יָתַם, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יְתוּר m. (from the root תּוּר, of the form יְקוּם), *searching out;* meton. that which is found by searching, Job 39:8.

יָתַח an unused root. Arab. وتخ *to beat with a club*, ميتخة a club. Hence תּוֹתָח a club, which see.

יַתִּיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:42 [Perhaps *'Attir*, عتير Rob. ii. 194.]

יַתִּיר Ch.—(1) adj. *very great, excellent, preeminent*, Dan. 2:31; 5:12, 14.

(2) f. יַתִּירָה adv. *abundantly, very*, Dan. 3:22; 7:7, 19.

יִתְלָה ("height," "lofty place," root תָּלָה), [*Jethlah*], pr. name of a town of the Danites, Josh 19:42.

יָתַם an unused root. Arabic يتم and يتم *to be solitary, bereaved*. The signification of solitariness appears to have sprung from that of *silence*, so that it is kindred to the roots דָּמַם, שָׁמַם. Hence יָתוֹם an orphan.—אֵיתָם Psa. 19:14, is from תָּמַם see Analyt. Ind.

יִתְמָה ("bereavedness"), [*Ithmah*], pr. n. m. 1 Ch. 11:46.

יָתַן an unused root, i. q. وتن *to be constant, perennial*, used of water (comp. אֵיתָן); hence *to be firm, stable*.

Derivative, אֵיתָן.

יְתַנִיאֵל ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

יִתְנָן ("given"), [*Ithnan*], pr.n. of a town in the tribe of Judah, Josh. 15:23.

יָתַר—(1) pr. TO BE REDUNDANT (drüber hinaushängen), see יֶתֶר No. 1, and מֵיתָר; hence—

(2) *to abound* (überflüssig seyn, περισσεύειν).

(3) *to be over and above, to be left* (übrig seyn).

(4) *to be beyond measure, to exceed bounds;* hence *to be preeminent, to excel.*

In Kal there only occurs part. יוֹתֵר *that which is left, the rest,* 1 Sa. 15:15; whence *gain,* and adv. *more, farther,* see page CCCXLIV. A.

HIPHIL הוֹתִיר—(1) *to cause* some one *to abound* with something; followed by an acc. of pers. and בְּ of the thing, Deu. 28:11; 30:9.

(2) *to let remain, to leave,* Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתֵר בְּנֵי תְמוּתָה "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) *to make profit* (like Syr. ܝܬܪ Pe. and Aph.). Gen. 49:4, אַל תּוֹתַר "thou shalt not lay up gain" [in Thes. "'thou shalt not excel,' shalt not be superior to thy brethren"].

NIPHAL נוֹתַר—(1) *to be left, to be let to remain,* Ex. 10:15; also, *to remain,* Gen. 32:25. Part. נוֹתָר, fem. נוֹתֶרֶת *rest, remainder,* Gen. 30:36; Ex. 28:10; 29:34.

(2) *to excel, to be superior* to the rest; hence *to gain a victory.* (Syr. Ethpa. to excel, to be preeminent.) Dan. 10:13, וַאֲנִי נוֹתַרְתִּי שָׁם אֵצֶל מַלְכֵי פָרָס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, מֵיתָר, מוֹתָר, יַתִּיר, יוֹתֶרֶת, יוֹתֵר, and those which immediately follow.

יֶתֶר with suff. יִתְרוֹ m.—(1) *a cord, a rope,* prop. *something hanging over, redundant,* so called from hanging over, hanging down; see the root No. 1. (Arab. وَتَر id. a bow string, harp string), Jud. 16, 7, seq. Specially—(*a*) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נִסַּע יִתְרָם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(*b*) of the string of a bow, Ps. 11:2—(*c*) of a cord used as *a bridle;* Job 30:11 כתיב, יִתְרוֹ פִתַּח "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; קרי, יִתְרִי they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) *abundance,* Psalm 17:14; Job 22:20; adv. *abundantly, very,* Isa. 56:12; Dan. 8:9; עַל יֶתֶר abundantly, enough and more, Ps. 31:24.

(3) *remainder, rest, residue;* יֶתֶר הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יֶתֶר דִּבְרֵי שׁ׳ the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יֶתֶר הָאַרְבֶּה "that which the locust has left."

(4) *that which exceeds measure* or *limit,* whence adv. *besides* (i.q. יוֹתֵר 2, *c*); hence *eminence, excellence,* Pro. 17:7. Concr. *that which is excellent,* or *first,* Gen. 49:3.

(5) [*Jether, Jethro*], pr.n. m.—(*a*) Jud. 8:20.—(*b*) 1 Ch. 2:32.—(*c*) 1 Ch. 4:17.—(*d*) 1 Ch. 7:38, for which there is יִתְרָן verse 37.—(*e*) the father-in-law of Moses, elsewhere called יִתְרוֹ Ex. 4:18.—(*f*) 1 Kings 2:5, for which there is יִתְרָא 2 Sam. 17:25. Patron. יִתְרִי 2 Sa. 23:38.

יִתְרָה i.q. יֶתֶר No. 3, f. *that which is left, residue,* Isa. 15:7; Jer. 48:36.

[In Thes. *abundance, riches,* i.q. יֶתֶר No. 2.]

יִתְרוֹ (i.q. יִתְרוֹן), [*Jethro*], pr.n. of the father-in-law of Moses; compare יֶתֶר and חֹבָב; Exod. 3:1; 4:18.

יִתְרוֹן m.—(1) *gain, profit, emolument,* what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac ܝܘܬܪܢܐ gain"].

(2) *pre-eminence,* followed by מִן Ecc. 2:13.

[יִתְרָן *Ithran,* pr.n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

[יֹתֶרֶת; see יוֹתֶרֶת.]

יִתְרְעָם ("abundance of people," ["rest of the people"]), [*Ithream*], pr.n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יְתֵת (according to Simonis for יְתֶדֶת "a nail") [*Jetheth*], pr.n. of an Edomite prince, Gen. 36:40.

כ

Caph, the eleventh Hebrew letter as a numeral, standing for *twenty.* Its name (כַּף) signifies *a wing* ["hollow of the hand, palm"], to which the figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters,

and is interchanged—(*a*) with the softer ones ג (see p. CL, A); and also י, as יָשַׁר and כָּשֵׁר (compare also יָשִׁישׁ and ܩܫܝܫܐ an old man).—(*b*) with the harder palatal ק; see דָּכַךְ and דָּקַק; רָכַךְ and רָקַק; תָּכַן and תָּקַן; כָּבַר and קָבַר, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskiæ, p. 196. It more rarely passes into the somewhat harsher gutturals ח (خ) and ע (غ), as חֹלֶד, خلد, كلد a mole; כְּבָר and חָבוֹר the river Chebar; חָרִיץ كريص cheese; כְּפִיר, عفر, غفر a young lion, כָּתַר and עָתַר to surround.

כְּ, before monosyllables and barytones often כָּ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֵם, כָּכֶם (with the other pers. pronouns there is put כָּמוֹ, כְּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אַךְ for אָכֵן and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כְּ as having sprung from כִּי properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beschaffen), like ὡς from the relative ὅ, also ὅσον, οἷον adv. from the relatives ὅσος, οἷος; *ut, uti*, from ὅτι. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. ὧς. Hence repeated כְּ...כְּ *as...so; how...thus;* when two things are compared with each other (old Germ. so...so, for the common wie...so). Lev. 7:7, כַּחַטָּאת כָּאָשָׁם "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus... how*, Gr. ὥς...ὡς; Gen. 44:18, כָּמוֹךָ כְּפַרְעֹה "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam;* Lev. 24:16, "all the congregation shall stone him כַּגֵּר כָּאֶזְרָח as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4; *how great, so great, quantus, tantus; qualis, talis* (ὅσος, τόσος· οἷος...τοῖος); Josh. 14:11, כְּכֹחִי אָז כְּכֹחִי עָתָּה "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so* or *then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὡς...ὥς, Il. i. 512. More fully expressed כְּ...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כְּ...וְכְ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how*, auf welche Weise, after the verb יָדַע (as elsewhere אֵיךְ Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the wind, כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (einigermaaßen), hence, when numbers, or measure of space or time are expressed in round numbers *about*, Gr. ὡς (ὡς πεντήκοντα), ὡσεί, ὅσον; German ungefähr, etwa. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ "about four hundred men." Ex. 12:37; Ruth 2:17, כְּאֵיפָה שְׂעֹרִים "about an ephah of barley." Nu. 11:31, כְּדֶרֶךְ יוֹם "about one day's journey." Ruth 1:4, כְּעֶשֶׂר שָׁנִים "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כַּחֲצֹת הַלַּיְלָה "about midnight." Ex. 9:18, כָּעֵת מָחָר "to-morrow about this time." Dan. 9:21, כְּעֵת מִנְחַת עָרֶב "about the time of the evening sacrifice." (In these examples כְּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כְּעֵדֶר הָרְחֵלִים like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כְּאַחַת עָרֵי הַמַּמְלָכָה like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כִּסְאוֹ כַשֶּׁמֶשׁ "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare הָיָה כְּ to experience the same as—p. CCXXII, A, and נָתַן כְּ under the word נָתַן); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—(*a*) A substantive with כְּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּמַרְאֵה אָדָם "(an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengestalt. Deut. 4:32, "has there been כַּדָּבָר הַגָּדוֹל הַזֶּה anything like this great thing?" Gen. 41:38, הֲנִמְצָא כָזֶה אִישׁ "can we find (a man) like this man?" such a man So כָּאֵלֶּה, כָּזֶה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, מִי שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה "who has heard such a thing, who has seen such things?" Job 16:2; also כָּזֹאת (what) is *like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כָּזֹה וְכָזֶה *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כָּזֹאת וְכָזֹאת id. 2 Sam. 17:15.—(*b*) כְּ may be added pleonastically to verbs of similitude, נִמְשַׁל כְּ like the Germ. ähnlich seyn wie jem.—